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THE
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FOR MDCCCXLIII.
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THE PAST AND THE COMING YEAR.

WHEN the devout and enlightened Christian looks back upon a departed year, the view it gives him is not one calculated to raise his opinion of his own merits, or to teach him to seek comfort from himself. He beholds a thousand signs of depravity, weakness, and folly, in all that he has thought and done during that time; talents but half improved, at the best; time ineffectually spent, and without that rich abundance of fruit which such a gift ought to have produced. Where is all the good that might have been done? and what an amount of evil or vanity has been allowed to usurp its place! Altogether, upon looking back, with a fair and candid eye, he is only driven to cry out with more and more importunity, "God be merciful to me a sinner." But, on the other hand, he also sees his whole path to have been strewed with mercies from above. These, indeed, make him feel his sins the more bitterly; but they also lift up his discouraged heart, and enable him to find that comfort in a Saviour.

love which he could not find in his own reflections. Here he has ground of consolation. "With the Lord there is mercy, and with him is plenteous redemption." This mercy in pardoning his sins he has experienced; and this redemption renews and rejoices his mind. These things alone can keep him from fainting under the sense of his sinfulness and danger; they alone can minister sound and strong consolation over the grave of the departed year. Through grace he looks forward to the coming one, with some hopeful and peaceful views, derived from the same sources. But it is his earnest prayer and trust, that he may not have the *same* cause again for shame and sorrow at himself. He expects indeed still, and ever, to feel those humbling sentiments, but he trusts that an advance may every year be made in that holiness which he covets and loves; and that whatever fruit *has* hitherto been produced by grace, may be changed from thirty-fold to sixty-fold, and from sixty-fold to an hundred-fold.

E.

ON THE VARIOUS USES OF THE LORD'S PRAYER.

OUR blessed Lord gave this beautiful prayer to his Church at the particular entreaty of the twelve Apostles, who had asked Him to teach them to pray, as John also taught his disciples.

Its complete and wonderful suitableness to the wants of the Church in general, in all ages and in all circumstances, is perhaps one of the most astonishing proofs given us of the infinite wisdom of Christ, and his knowledge of what is in man. It seems, indeed, to comprehend every right desire which the Christian's heart can feel, and to express every supplication which he has need to offer at the throne of grace. There is one peculiar excellence in it, besides those more generally noticed, which has so often and so powerfully struck my mind, and been of such great service to me, especially in our public worship, that I wish to present it before your readers, in the hope that it may prove also serviceable and edifying to them. I mean its remarkable fitness for each and all the different occasions of private and public prayer. Its words and petitions have been so adapted as

to be exactly suitable to express every particular want, as well as our wants in general; and it seems to be capable of many different meanings, according to the different circumstances under which it may be used.

Each petition expresses, not *one* want, but a large *class* of wants; and we may therefore, in our own mind, separate and single out any one which we wish to dwell upon, and present it, in particular, before God. And as prayer is the desire of the heart, and is there read by God before it comes upon the lips, it is not very material that we should *accurately explain* it in words. This is very frequently mistaken: and an error is often made of very serious consequence to the minds of many. Simple persons are led to suppose that prayer requires a command of language and a freedom of utterance, such as they do not feel they possess; and they are occasionally heard saying that they do not know how to pray. But if we understand the real nature of prayer, we shall see that it does not require any such gifts: it is simply the voice of the heart, heard by Him who knoweth the heart, and the language in which it is expressed is a very secondary matter. The words of our Lord in the prayer He has given us, will supply our deficiency; and, if fully understood, will be found to comprehend almost every petition we can desire to make. Not that we ought to confine ourselves to this one form by any means; but I think we ought to study to make it of all the use it was intended to be. And this is much more than many persons suppose.

— In our public worship the Lord's Prayer occurs very frequently; and some are tempted to think it a needless or vain repetition. If they do not find its value, to *them* it may become vain. But there is a way of using it which will effectually prevent any repetition at all; and this is, to offer it really from the heart, and to consider it as having a meaning different in every place, appropriate to the service, or part of the service, in which it occurs. I dare say almost every one has done this in *some* instances; as, for example, when this prayer is offered up by the preacher immediately before the sermon, most of us, in joining in that supplication, have meant by the petition "give us this day our daily bread," to pray God to feed

our souls with the *spiritual* food of his holy word, and have put out of mind all thought of that which nourishes only the body. And I am sure the devout preacher, when he utters the words "Forgive us our trespasses," will particularly allude, in his own mind, to those trespasses he may commit in the awful and responsible office of teaching others, in which he is then engaging. It is only to carry this out in all the other places where this prayer occurs, and we shall find it convey a new meaning, and possess a new beauty, as often as we utter it. There are hardly any two places in which it will mean altogether the same thing, or cause us to make a *repetition*. It would take too long to explain this with reference to the whole service; but a few examples may be mentioned, with a remark or two in explanation. The first place in which the Lord's Prayer occurs is immediately after the general confession and absolution. Here it has a peculiar beauty and a very appropriate place; because Christian minds are well prepared to address God as "Our Father" when they have just unburdened themselves by a penitent confession of sins, and have afterwards heard the gracious terms of forgiveness in the Gospel of Christ. It may be here understood as expressing and collecting all our wants together, and be used in the most *general* sense. When again it occurs in the Litany, let it be used in a sense appropriate to the *Litany*, which is a form of supplication against all the ills and evils to which we are subject in our mortal state, and was formerly appointed more particularly for seasons of calamity and trouble. In the communion service, let it have a sense in unison with that part of our worship, in the same manner; and we scarcely need point out that its occurrence after we have received the sacrament is most beautiful and striking. Every devout communicant must have experienced a peculiar delight and refreshment in repeating it at that time, with a fervency of thankfulness and confidence of entreaty, then more than usually kindled, by the sacred ordinance in which we have been engaged.

Let the same observations be applied to the occasional services, and it will be with the same advantage. The Lord's Prayer is offered immediately after the ceremony

of baptism. Here, too, it has a peculiar import. We offer praise and thanks to God for allowing us to baptize in his name, and for receiving a new member into his Church. We pray that that holy "Name" may be "hallowed" by the event; we entreat Him to forgive us our trespasses, if we have in any way transgressed his will in what we have done; and to cause that this ordinance may be a means of leading us out of "temptation" and "delivering us from evil."

In the services for marriage, and the churcing of women, and burial of the dead, it requires only that we should change the sense according to the occasion, and throw into our use of this prayer the feelings and thoughts which are suitable to each. This practice may tend very much to our edification, and will certainly remove altogether any appearance of *sameness* from the frequent recurrence of that admirable form of prayer. It will appear so suitable for every time and occasion, that it never can come too often; and although we may hope that this is already the opinion of every devout member of our Church, yet whatever may enable him to relish it the more will be acceptable and valuable in his eyes. E.

THE WAGES OF SIN.

THE following conversation will be more interesting to my readers, if they first read some account of the sad event referred to in it.

On one of the dark evenings in the month of February, a respectable farmer, belonging to a village near the town of A——, was returning from market; and as he was walking along the public road from A——, he was joined by a young man, who was a stranger to him. The youth made some remark on the night being dark, which the farmer civilly answered, and the young man then went on to ask which way he was going, and when he heard, he told the farmer that he was going to the same village to see a relation, whom he had not seen for many years, as he had been away from the place for some time. He had at this time nothing in his hand, but he stopped soon after and cut a stick from the hedge. They had to cross

two lone fields before they reached the village; and it was in the middle of one of these that this wicked youth went suddenly behind the farmer, knocked him down, and demanded his life or his money. The farmer attempted to rise, when the wretched man again knocked him violently on the head; so violently, that he stunned him. He rifled his pockets, taking his watch and purse, which contained only a few pounds, and then went off, leaving the poor man bleeding very much, and quite insensible. He left him for dead, as he afterwards confessed. Fortunately, however, the farmer, after lying for some minutes, recovered his senses, and dragged himself along to the nearest house. For several days his life was in great danger; the blow on his head had been so severe that it was feared that his senses were quite lost. On examination it was found that his skull was fractured, and the doctor gave very little hope of his recovery. He did, however, recover at last, and was well enough at the trial to identify the youth, who proved to be William Cooper. Two days after he had committed the outrage, he had been taken in a neighbouring town, where he had stopped to drink at a public-house—taken by his own father, who was a constable belonging to that town, but who did not know his illegitimate child, whom he had abandoned to sin and infamy from its birth. Ah, how little do we know to what dreadful consequences our beginnings of sin may lead!

As these circumstances took place only a short time before the assizes were held, the trial came on very soon, and William Cooper was found guilty of robbery, with intent to murder, and was condemned to death.

“What are you reading so attentively, James Bell?” asked the Curate of M——, as he came up to the cottage gate, and saw James sitting in his porch, reading a printed paper.

James. Why, it is but a sad story, sir; it is the account of that poor lad who was executed yesterday at A——.

Curate. That is a sad story, James; and it ought to prove an useful warning to other young men. I have

felt a great deal about that boy, for though he never lived in this parish, he belonged to it.

James. Yes, sir, he did ; and they tell me he wished to be buried here.

Curate. He did. He had never entered his parish church when alive, yet he said he felt comfort in thinking that his bones were to rest in her holy ground. It will be very painful to me to read the burial service over him ; that service was composed for the comfort and consolation of Christian relations and friends ; but what comfort or consolation can we offer to the relations and friends of this poor young man, who has lived in open rebellion to the law of God, and lost his life at last in the service of sin ? To him indeed “the wages of sin” have been clearly proved to be “death.”

James. Poor Bill: he was always an unlucky chap ; but then it is no wonder, for his mother is a bad one, and she taught him to steal and tell lies when he was but a young slip of a boy. I used to say at the time that she would be the ruin of him.

Curate. Wretched woman ! she has made your words good. She aided and encouraged him till this last wicked act. She had then no power to control him. She has seen him brought to the gallows, and yet she remains hardened and impenitent.

James. Well, I should have thought the losing that poor lad would have brought her to a better mind, for she was fonder of him than of any of her other children.

Curate. We must recollect, James, that it is not always in our *power* to turn and repent. God is very merciful, and very long suffering, but He has himself declared that his Spirit will not always strive with man ; and in the world around us, as well as in holy Scripture, we have some fearful instances of sinners who, after resisting the grace of God, and hardening their hearts in habits of sin, have been given up by the Holy Spirit of God, and allowed to fill up the measure of their iniquities. If, therefore, we resist this blessed Spirit, and refuse to listen when He calls us—if we set at nought his counsel, and turn from his reproof in this our day of grace—let us not flatter ourselves with the hope of distant repentance. I

may be that the blessing which we refuse now will not be offered to us again. It may be that the terrors of the Lord may never produce any effect upon us until we see them with our own eyes; when, in the strong language of the Bible, God will "laugh at our calamity, and mock when our fear cometh;" then shall we call upon Him, but He will not answer; we shall seek Him, but we shall not find Him, and we shall be left to "eat the fruit of our own way," and reap the fatal consequences of our own sins.

James. Ay, that is told us in the book of Proverbs, sir; I know the words well; it is a great warning to us. We must "seek the Lord while he may be found, and call upon him while he is near." It says in this paper that the poor lad was penitent at last: do you know, sir, if this is true?

Curate. I visited him several times, and should have gone oftener still, if I had had any hope that my visits were of use; but to trust to the time of our death for repentance and reconciliation with God is indeed to trust to a broken reed. This was a case in which bodily disease did not interfere, and where every pains, as far as human means can go, were taken to lead his mind to repentance, and faith in a blessed Saviour; but mark the end, and give the account to your sons, for it may be useful to them to know it. The first time I went, it was shortly after he had heard his sentence. I found him in a state of great agitation, pacing up and down his cell, and calling down horrible curses on the man who had given such strong evidence against him. It was in vain that I endeavoured to speak to him or to soothe him; he would listen to nothing; and having at last completely exhausted his bodily strength by his violence, he threw himself on the bed and there fell asleep. Such was the end of my first visit. The next day I inquired of the jailor, who is a very kind-hearted sensible man, what state William Cooper was in. "Why, sir," he said, "he seems to have taken a sullen turn, and will barely answer me when I speak to him." I went in and asked him if he recollected me, and spent some time in bringing him into good humour. It was not till I asked him if

he was wishing for a pardon, that I succeeded at all in drawing his attention. The word *pardon* he eagerly caught at, poor fellow; but when I explained my meaning, that his sin should be pardoned by God, I found I was speaking a strange language to him, and that he was, alas! quite ignorant of the first truths of religion. After remaining with him nearly two hours, I left him scarcely more enlightened than I found him. Far from being penitent for his sin, he seemed only vexed at having been caught; he was sorry for the punishment, but he cared not for the sin. On my next visit I found him just about to see his mother and some other relations, to take leave of them; and, of course, I could not then speak to him.

James. Ay, sir, and the time was fast going, for I think there were but four days between his trial and his execution.

Curate. Every moment was indeed precious; but the poor lad had not sense, or rather grace, to see this. The chaplain of the prison went afterwards and read some prayers to him, but he did not appear to join in them, farther than to kneel down.

James. It hurts me to think of it. But no, no; it will not do: if we will not serve God in our lives, we cannot expect Him to work a miracle, just when we are dying, to save us. And, to be sure, I suppose that poor lad had been hardening his heart against these things all his life: it was not altogether that he had not heard of them.

Curate. In this Christian land, thanks be to God, there are few who have not had the opportunity of learning his will, and of hearing his word; and this poor boy told me that he had at one time been sent to school by the vicar of A—, but he was idle and would not keep to it. Every Sunday he had heard the church-bell calling him to church, but it was in vain. What I wish to impress upon the young is this,—that it is of no use to trust to a death-bed repentance. With death close before our eyes, we must indeed, if our senses are still preserved to us, *wish* that we had lived holy and religious lives; we must *wish* that we were prepared to meet our God as a merciful father, and not as an offended judge. We must feel sorry for the consequences of our sins, now brought home

to us; but this is not *faith*; this is not *repentance*; and without faith and repentance it is impossible to please God.

James. Why, Sir, at such a moment as that, a man can hardly tell himself *how* or *what* he feels: he must be all of a tremble, like.

Curate. I shall not easily forget my last visit to this poor lad: it was the day before his execution. He seemed roused at last to a sense of his danger, and kept repeating to me, "Must I go to hell? Cannot *you* forgive me?" then sobbing and crying, he would add, "I am afraid to die; will they not let me have a few days longer?" When I heard him talking in this manner at first, I hoped he was sorry for his sin; but when I began to talk to him, I found, alas! that it was only the fear of death. I could not get him to join with me in prayer, nor to listen to me when I spoke to him; and in this state he remained till he fell asleep, if sleep it might be called, for he was constantly starting and calling out in a dreadful way. The following morning he was executed.

James. Well, well; this is a lesson to us all. We must all watch and pray, that we may be ready when the time comes.

Curate. Do you remember old Thomas West, who died last spring? How quietly and cheerfully he resigned his soul into the hands of his Creator!

James. He died the death of the righteous.

Curate. Yes; and why? he had lived the life of the righteous. I well remember one of my last conversations with him. "Thomas," I said, "you are at peace in your mind, even at this awful hour. What is the ground of your hope?" He answered, "My Lord and my Saviour. *He* died for my sins; *He* rose again for my justification; *He* has kept me in his holy faith from my youth up; *He* has led me to avoid the evil and follow the good. Has *He* not been a gracious and merciful Master to me here? will *He* not let me now serve Him in heaven? Yes, yes; He did not refuse my unworthy attempts to love and serve Him here, but helped them by his gracious Spirit. He will now take me where I can love and serve Him better. I thank God I can feel that it is better to depart

1843.] LINES ON THE DEATH OF THREE CHILDREN. 11

and be with Christ." This was a blessed state of mind. Here, indeed, was the servant watching for the return of his Lord and Master. He had no fear of meeting that Master, for he knew that He felt kindly to him; he knew that he was going to One who had already received him as his son and servant,—who was willing to forgive his sins and accept his service. His remaining hours were spent, not in fear and trembling, but in joyful hope. As long as he could speak he repeated Psalms of prayer and praise; and when he could no longer repeat them himself, he still took delight in hearing them read to him. Thomas truly fell asleep in Jesus. May you and I, James, by the blessing of God, end our days as peacefully, and be as well prepared to meet our God! Farewell. E. A.

LINES, BY A WIDOW, ON THE DEATH OF HER THREE CHILDREN, WITHIN ONE YEAR.

"Of such is the kingdom of Heaven."—Matt. xix. 14.

"Of such^{thy} kingdom;" hark what sound,
Soft as an angel's breath,
Thrills on the mourner's ear, across
The shadowy vale of Death!
As erst, o'er thee, Gennesaret,
Thy God's right arm outspread,
The "Peace, be still!" was heard, and lo!
The crested waters fled!

Sweet as those bright imagined strains
That fill the starry skies,
When radiant fingers lightly wake
Celestial harmonies.

Around death's lonely watcher, oh!
What fadeless visions shed
A radiance o'er the dying couch,
A halo round the dead?

Sweet stranger flowers, that might not here
In alien climates bloom,
Chide not, blest shades, the erring love
That mourns the closing tomb!

And thou, first pledge of widow'd love,
My pride, my bright-hair'd boy,
Oh! well may tears befit the *left*,
But for *thee*, freed one, joy!

Scarce had ten summers lightly pass'd
O'er thy fair youthful head,
Ten springs around thy sunny path
Their bursting blossoms shed,

When lo ! the winged messenger,
 And swift the bright cheek paled,
 " The silver cord was loosed," and thou
 Wert to thy God recall'd !

In quenchless trust I laid thee low,
 Beneath the silent sod ;
 Though tremblingly, confidingly,
 I left thee with thy God !

Again, " the bowl was broken ; " yet
 Another token sent,
 And hush'd once more were sweet low tones
 Of childhood's merriment.

I knew thou might'st not tarry long
 Amid the household band ;
 The bud was given, but the flower
 Was for another land !

Oft as I watch'd the fitful light
 Of those too lustrous eyes,
 They seem'd to mourn their kindred stars :
 Thy home was in the skies !

Now, gently, side by side, ye rest,
 In dreamless slumber bound,
 The summer winds low sighing float
 Above that hallow'd ground.

Yet *thou* wert left me, loveliest, last—
 One flower of life's wild waste ;
 One ray to cheer the mother's heart
 With memories of the past !

O'er the wide, wailing seas of life,
 My guiding star above,
 My little bark of hope went forth,
 Its freight a widow's love,

Alas ! too fondly there I pour'd
 My soul's idolatry,
 The gushings of that love, my God,
 That should have been for Thee !

" Thou chastenest whom Thou lovest," Lord,
 And 'mid Thy tempests loud,
 'Mid deepening gloom, 'mid lightning's flash,
 Thy " bow " was in the cloud !

The summons came—a still, small voice,
 " Thy God would all his own,"
 The gentle spirit winged its way,
 And I was left alone !

" Yet not alone," in that mine hour
 Of direst agony,
 Sweet voices whisper'd round me peace,
Thou, Father, wert with me !

I stood beside the marble form
As silently it lay,
I marked the last faint shadowing trace
Of beauty fade away.

Thine arm was round me as I caught
The ling'ring, parting breath,
No gloom was o'er the darken'd couch,
No sting was thine, O Death!

I saw heaven's golden doors unclose ;
Bright floods of ambient light ;
Visions of glory floated o'er
My faith's prophetic sight !

I saw the sunless city, and
The crystal, waveless sea,
I heard the wild, sweet gushings of
Unearthly melody !

Entranced, I gazed, and lo ! a Lamb
On Zion's mountain stood,
Around, the band of earth's redeemed,
A countless multitude !

High Alleluias rose before
The rainbow-circled throne,
And low the golden crowns were cast
'Fore " Him that sat thereon."

With palmed hands, their white robes wash'd
In their Redeemer's blood,
Their radiant foreheads sealed with
The signet of their God.

'Mid cherubim and seraphim,
The Martyrs' glorious host,
The Prophets' hallow'd company,
There stood the loved, the lost !

No more I saw—ecstatic tears
Flow'd from my wond'ring eyes ;
The feeble spirit fail'd before
The glories of the skies !

O Grave, thou hast no victory,
I hail, O Death, thy flood ;
My spirit panteth for its rest,
" Come quickly," O my God !

A.

GOD'S PROVIDENCE OBSERVED IN THE PROVISION OF
COAL.

OF all the various mercies supplied to us by the God of nature, none seems to strike my mind more, as a plain and certain proof of a superintending and gracious Providence, than the gift of that fuel which cheers and sweet

so remarkably this inclement and suffering period of the year. How astonishing, how plenteous a provision is made to supply us with the means of enduring the winter's cold, when the forests could no longer afford us a sufficiency, and we should have been perishing without it! So long as wood was abundant, the arts of life had not advanced, and nothing else was discovered; but when the forests had been partly consumed, and the want of fuel was becoming alarming, a remedy is provided for us at the most seasonable moment; and the nature of the supply itself strikes us with another and greater astonishment. The new fuel is dug out of the bowels of the earth: it consists of a hard, solid, and heavy kind of stone, seemingly very unlikely to give heat or light, but really producing both much better than any other known substance. Then it lies in very large and deep beds; so vast in extent as to seem inexhaustible, although they should still be worked for hundreds of years; and so thick that a very small space of ground is enough to supply a whole town with its winter's provision. Besides this, the beds of coal come in many places very near the surface of the ground, and are worked at very little expense; others are deeper, but then they are generally richer, as if to reward the greater labour of searching for it. The method by which the beds have been brought near the top, and made to appear in different places (as if on purpose for our use), is too difficult to describe now; but it plainly shows the interference of a Divine Giver. Besides this, it is found not in *one* place only but in many,—in a great many of our English counties, not only near the sea, but inland too; so that it becomes moderately cheap to all our countrymen. And it seems remarkable, that the richest and finest coal-mines are near the sea-coast; for instance, Durham and Northumberland, from whence all the coal for London and most of the coast of England is readily conveyed by ships, and at much smaller expense than it could have been by land.

It is as yet a mystery how coal was formed, and what was its original material; but there is reason to think that it was *wood*, and that it became what it is by being buried in the earth for an incalculable period of time, and sub-

ject to particular changes. These changes have made it a much better and more durable fuel than it was in its former state: a load of wood would be of very little value compared with a load of coal. All this could not be by accident; but most certainly testifies the overruling power and wisdom of a merciful Creator. E.

THE ALMSHOUSES.

NONE but those who have felt it, can tell all the miseries of being in debt: it is a clog upon the mind, it weighs upon the spirits. The man who is in debt is no longer a free man. All that he possesses is no longer his own: it haunts his midnight pillow, and destroys the happiness of his social hours; it undermines his health and ruins his temper; and but too often, once plunged into the mire, he never recovers himself, but goes deeper and deeper, till he is compelled to part with all that he has, and, with his helpless wife and children, to take refuge in the workhouse. There are times when it is almost impossible for the poor to avoid contracting small debts; but it should be done with great caution: a little self-denial and inconvenience now will be fully compensated for afterwards. To those who have been unfortunate enough to exceed their means, the following little tale may afford encouragement in their endeavours to extricate themselves from their difficulties:—

When Thomas Ford married Sarah Brooker, they appeared to have as fair a prospect of happiness before them as ever dawned upon persons of their station. He had been a footman, she a housemaid. They had both saved a little money wherewith to begin housekeeping; and his kind master added many little comforts to their simple dwelling. They were not young; but time, if it had slightly worn Thomas's frame and sprinkled his hair with grey, had sobered his judgment and given him the advantage of experience in the ways of the world. But human foresight and wisdom are of little avail against the changes of time and the reverses of fortune; or, to speak more correctly, all that man can do is useless against the

decrees of an Allwise Providence. Time, in its fleeting course, brought many sad changes to poor Thomas Ford and his wife. The little village in which they lived became a place of note and fashion; large and gay shops were erected, and Thomas's custom daily declined. By degrees the comforts of his house grew fewer and fewer; one article after another was reluctantly parted with, and Thomas's face wore a look of care, and his poor wife grew pale and thin. The glow of their parlour-fire no longer illumined the opposite wall in the twilight, while Sarah, in her white cap and silk gown, entertained her friends at tea, and Thomas, with smiling face and pleasant jest, sat in the chimney-corner. Now, as soon as the business of the day was over, they were glad to leave their comfortless room, stripped of half its furniture, and save fire and candle by retiring to bed.

At length, as they sat one day at their scanty and silent meal, Thomas, with a deep sigh, broke forth: "Sarah, it cannot be helped, the clock must go to-morrow." "The clock, Thomas, my young lady's wedding present to me: I never thought to part with that." And poor Sarah could not refrain from tears. But, as Thomas said, it could not be helped; and on the morrow, with a heavy heart, Sarah saw her favourite clock taken away from her; and the money it fetched paid their most pressing creditor. But this only availed for a time, and affairs grew more desperate. Willingly would they have gone again into service; but they were now old, and both of them were very deaf and infirm.

Yet in the midst of their troubles they forgot not that God "doth not willingly afflict nor grieve the children of men," that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth;" and it was well for them that they had listened to the word of exhortation in their youth, and not, as is too often the case, put off the work of religion till old age, when they were, by the dispensation of Providence, deprived of the power of hearing.

"Well, Sarah," Thomas would say, "things are very bad with us now; but I will not be cast down. The Lord knows best what is good for us; and, doubtless, I wanted

these troubles to bring down the pride of my heart. But even now I trust that God will enable me to pay off all I owe before I die; that is all I wish to live for."

And they were not forgotten. At their utmost need the Lord brought them a friend,—Thomas's old master, who came one day to tell them that they were to have one of a set of almshouses which were then just built. Besides the house, they were to have twenty pounds a-year, coals, and a nice warm coat every two years for the old man. Their hearts overflowed with gratitude for these unexpected blessings.

It was a pleasant sight on a summer's evening to see that peaceful little building gleaming in the sunshine, with the little chapel in the centre, and all the old people looking so happy and contented; some sweeping and rolling the turf in the quadrangle, which it was their pride and delight to keep in the most perfect order; some standing chatting at the porter's lodge; and many of the women sitting in the picturesque porches before their doors. From some of the windows you could catch a glimpse of the chaplain's house; and this they considered a great privilege, for he was very dear to them all. There was a spirit of gratitude pervading that little community that is but too seldom met with. They were not of the very lowest class; mostly old servants or tradespeople, who had some trifle besides their pension to look to, and consequently their furniture was superior to that usually seen in places of the kind. The parlour floors were carpeted, pictures and looking-glasses adorned the walls, and there were very few who had not an old-fashioned sofa or large arm-chair. But poor Ford's house had nothing of the kind; two wooden chairs and a rickety table, with a saucepan or two, composed nearly the whole of his furniture. At first this excited some surprise, that they should have been admitted to the building, which was never intended for the very destitute; but at length it was known that the poor old man was denying himself even the necessaries of life in order to discharge his debts; and then it was beautiful to see how unostentatiously, yet how willingly, every one of the other pensioners offered to assist them in any way that their own limited means

permitted. One day it was observed that no one was stirring in No. 4. Mrs. Penrose, at No. 3, knocked, but in vain; the shutters remained closed and the door was locked; she called the neighbours, but there was no admittance to be obtained. At length, becoming alarmed, they procured a ladder, and one of them climbed to the upper window. There were the old couple in bed; and, on questioning them, it appeared that they had the previous day paid the last of their creditors, but they were left completely destitute; and having no food in the house, they had agreed to remain in bed, that they might feel the want of it less; and from their deafness they had heard nothing of the noise at the door. Well, now, all was paid; and very thankful and joyful they felt. Thomas now could die in peace; his obligations to his fellow-men were discharged; and with his God he knew he had a powerful Mediator (he knew in whom he believed), who would plead his cause and make his peace above; so that whenever his summons might come, it could not be too soon for him. He had not long to wait. In a few weeks he was taken ill and unable to leave his bed. His poor old wife was too old and infirm to be a very good nurse; but Thomas did not feel the want of it. All their neighbours were ready to assist them: "silver and gold had they none, but such as they had they gave unto them." One cleaned the house, another made his gruel, another arranged his bed, another went every day to the chaplain's house to fetch the broth and other things with which he was supplied from thence; all seeming glad of an opportunity of showing their gratitude to God for the blessings they themselves enjoyed.

Ford's illness was short. The privations he had undergone had weakened his constitution, and he soon sunk beneath it, dying, as he had lived, in humble reliance on the merits of his crucified Redeemer. The poor old woman, who had become very nearly childish, took refuge in the workhouse, where she could be far better provided for and taken care of than when left to herself.

I have written this short history to show that none need despair of freeing themselves again should they have

unfortunately become involved. At the same time, I hope it may act as a warning to others to be cautious how they venture rashly upon such dangerous ground, by showing the misery these poor people suffered. There is also a third lesson to be learnt from these "short and simple annals of the poor,"—that however humble our station, however limited our influence, still it is never out of our power to do some good to our fellow-creatures, either by kind and friendly offices, by sympathy with the sufferings of others, or by setting a good example to those around us.

That was a community of cheerful and grateful hearts. When I knew them they seemed like one large family; all had the same interests: "if one member suffered, all the others suffered with it; and if one member rejoiced, all the others rejoiced with it." I have not been there for some years, and I hear the Lord has taken many of those I knew to himself; so that should I go there now, there would be many strange faces; but I trust the same spirit of Christianity is amongst them still, and, by God's blessing, will be there always.

J. T. L.

THE SMUGGLER.

I SAW him in his younger days,
When, full of life and health,
The smuggler gloried in his ways,
And boasted of his wealth.

A bold and reckless man was he,
Though young, plunged deep in vice;
He cared for nought, nor was the fear
Of God before his eyes.

I warned him of the wrath to come,
Bid him for pardon pray;
But 'twas in vain: he cursed and swore,
And turned in scorn away.

Years glided on. When next I saw
The smuggler, he was old;
And loved of by-gone days to speak,
And many a tale he told,

Of wild adventures, skirmishes,
And oft a bloody fight;
Of perils both by land and sea
On many a stormy night.

Again I bade him forward look,
Again I bade him pray
To God, who never from the voice
Of prayer will turn away.

He heard in silence ; and I thought
A tear stood in his eye ;
And, when I rose to go away,
The old man heaved a sigh.

Once more I saw the smuggler, when
He on his death-bed lay ;
And 'neath the weight of sin could find
No peace by night or day.

His intellects had given way
Beneath his sense of guilt ;
Wildly he talked of war and strife,
Of blood unjustly spilt.

With heavy crimes he charged himself,
Crimes of the deepest dye ;
Oh, 'twas a fearful sight to see
That old man's agony.

If reason for a space return'd
To his benighted mind,
Remorse and anguish fill'd his son',
No comfort could he find.

In piteous accents he implored
Forgiveness of the past ;
And with a deep-drawn, heavy sigh,
The smuggler breathed his last.

T. B.

EXTRACTS FROM DIFFERENT AUTHORS.

Questions of Inquiry at the Close of the Old Year.—

In the course of the foregoing year, many good examples must we have seen and heard of ; and by means of books and conversation from without, and hints from our consciences within, much wholesome advice, many faithful and kind reproofs must we have met with. For all these admonitions are we the better, and have we profited by them ? Let it be supposed, for instance, that we had been accustomed aforetime to pray but seldom, and when we did, to pray without attention and without fruit. Do we now observe the seasons of prayer with more constancy and less distraction ? Do we really and truly find pleasure in our devotions ? or are we dragged unwillingly to them as a task, and consequently rejoice with all our

hearts when they are over? For years together, perhaps, we have turned our backs on the communion-table. Is it in our intention to give that holy ordinance a more frequent attendance for the future? Do we hear a sermon with a determined resolution to carry what is said into practice, or as a matter of amusement only, and a subject whereon to display our powers of criticism? Does the current of our thoughts flow in any degree more pure than formerly? Is our conversation become more innocent, at least, if not improving; free from slander and scandal, from pride and conceit? Are our actions more and more directed by the rules of justice and charity? Above all, what use do we make of the talents with which it hath pleased God to intrust us, particularly those two, our *time* and our *fortunes*? When we examine ourselves as to the progress we have made in the Christian life since this day twelvemonth, do we find that we have made any progress at all; that we have discarded any evil habits, or acquired any good ones; that we have mortified any vices, or brought forward to perfection any virtues? In one word, as we grow older do we grow wiser and better? These are questions which should be asked at the conclusion of a year. And may the heart of every person return an answer of peace!—*Bp. Horne.*

Life.—Life bears us on like the stream of a mighty river. Our boat at first glides gently down the narrow channel through the playful murmurings of the little brook, and the windings of its grassy border. The trees shed their blossoms over our young heads; we are happy in hope; and we grasp eagerly at the beauties round us; but the stream hurries us on, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, and amidst objects more striking and magnificent; we are animated by the moving picture of enjoyment and industry which passes before us; we are excited by some short-lived success, or depressed by some equally short-lived disappointment. But our energy and our despondency are both in vain. The stream bears us on, and our joys are alike left behind us; we may be beaten with storms, but we cannot anchor; our voyage may be h

ened, but cannot be delayed. Whether rough or smooth the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of the waves is beneath our keel, and the land lessens from our eyes, and the floods are lifted up around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants; and of our further voyage there is no witness but the Infinite and the Eternal.—*Bp. Heber's Farewell Sermon to his parishioners at Hodnet, April 20th, 1823.*

Life is but a pilgrimage. "Few and evil" are the days of it; and provided they be spent with God, and to his glory, the rest is of very little consequence. If we have a prospect that when we go hence, and are no more seen, we shall go home to our Father's house, we shall not want, and ought not to desire, the paltry interests of the world. Why, then, should we burden ourselves with unavailing cares and sorrows? why covet riches, shortly to be left behind? why engage in projects to be left unfinished, or aspire at distinctions which death will terminate? We do not act thus on a journey when our heart is at home; the conveniences or inconveniences which we meet with but little affect us to retard our progress. We do not want to erect stately mansions, or to lay up wealth, in a country which we are leaving, and to which we shall return no more; nor do we encumber ourselves with those things which we are not in need of, and which must be left behind when we embark for our native country. "Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment, let us be therewith content¹."—*Scott.*

ON PUBLIC WORSHIP.

(To be laid in pews.)

THE following suggestions are earnestly and affectionately offered to the congregation of this church, with reference to their attendance upon the public worship of Almighty God:—

¹ 1 Tim. vi. 6, 7, 8.

1. To be in church *before the commencement* of divine service.

2. To *kneel*, when they address Almighty God, in prayer, in thanksgiving, and in the confession of sins, according to the direction of the Rubrick.

3. To repeat the alternate verses of the Psalms, to make the several responses, and to join in all the other parts of the service belonging to the congregation, *in an audible voice*.

4. To stand up during the singing, and to unite in it with the best endeavour to produce *congregational psalmody*.

If this were your practice, the service of our Church would assume a more *social* character; it would be less likely to be regarded as cold and formal; and that attention would be secured to the prayers which is too often confined to the sermon.

Nothing ought to be considered as trivial and unimportant by which we may, in any degree, promote the great purpose of our meeting together in the house of God; namely, that we may, with one heart and one mouth, glorify our Heavenly Father, through Jesus Christ our Lord.

A HYMN,

Composed by Bishop Middleton, and always sung on New Year's Day, by his desire.

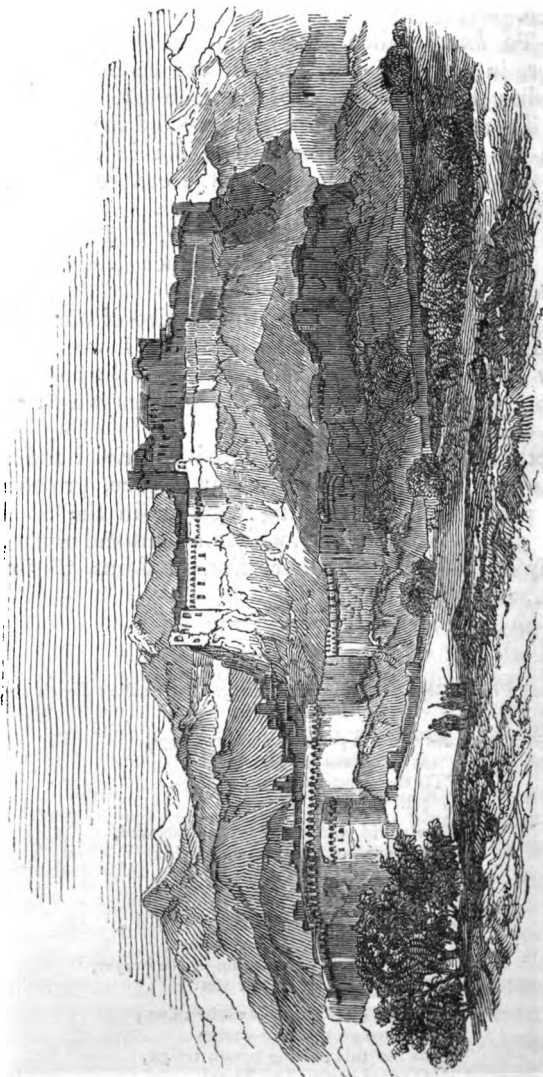
As o'er the past my mem'ry strays,
Why heaves the secret sigh?
'Tis that I mourn departed days,
Still unprepared to die.

The world, and worldly things beloved,
My anxious thoughts employ'd;
And time unhallow'd, unimproved,
Presents a fearful void.

Yet, Holy Father, wild despair
Chase from my lab'ring breast;
Thy grace it is which prompts the prayer,
That grace can do the rest.

My life's brief remnant all be thine;
And when thy sure decree
Bids me this fleeting breath resign,
O speed my soul to Thee!

(From Memoirs by Archdeacon Bonney.)



GHUZNEE.

GHUZNEE.

GHUZNEE is one of the principal fortified cities of Affghanistan, a country to the north-west of India. The name has been well known to Englishmen of late years, as being connected with a most bloody and unfortunate war, in which our country has been engaged. Perhaps it may be too painfully known already to some of our readers, who have lost their relatives or friends in the dreadful battles fought in that country. We are glad, however, to call the attention of our readers to this place, because we think that there is no subject so interesting to us all, or so great a cause of thankfulness to God, as the *conclusion* of a *war*. Wars are sometimes unavoidable; but whenever they happen, they are the greatest scourges and calamities that can visit the world. The conclusion of them is therefore a matter of joy and gratitude to every Christian mind. It is now but a few weeks ago that the joyful tidings came to England, that we were no longer at war! Our armies have been victorious in India, and peace has been proclaimed. It is right that every Englishman, from the highest to the lowest, should partake of the reasonable and Christian joy which such an event produces. But we should not rejoice in victory so much as in peace: it is not glory that nations ought to desire, but the prosperity and concord of the whole world. It is true that the war in question has been in a distant land, removed by thousands of miles from our happy homes. By this we are freed from its sufferings, but we are not free from its grievous responsibilities. War is so generally a crime, and always approaches so near to being so, that (whether it is far off or at home) every nation engaged in it has reason to tremble,—to tremble not only for the consequences which may follow, but for the guilt which may be incurred in the sight of Almighty God. We are now, we hope, released from our fears on both accounts. Divine Providence has given us an escape; and our rulers will doubtless profit by the mercy, in becoming still more anxious than ever to preserve the blessings of peace.

The fortress or city of Ghuznee has been more than once taken by the British arms in the course of the con-

test. The first siege or attack made upon it was a very tremendous one, although the courage and skill of our army soon brought it to a close; and as it was one of the strongest posts in the country, and considered to be impregnable, the whole kingdom fell into our hands soon after it was taken. Since then, the enemy have shown a dreadful spirit of deceit and cruelty, and we have suffered reverses, by which many hundreds of our soldiers have fallen victims to their treachery. The event has, however, signally punished their bad faith; their arms have been defeated, and their kingdom placed under the power of our government, which is now about to show to the world a noble example, in giving up the conquest and setting free the nation we have subdued. Our armies are about to leave the country of Affghanistan, and place it under its proper governors. We give up all views of ambition and dominion in this instance; and every Christian will hope that this course may always be followed up hereafter, and that all the nations of the world may learn the same lesson of wisdom and justice,—to forbear from injuring one another, and to preserve, as the greatest of all glories, the blessing of peace.

A BETTER RECEIPT FOR THE CURE OF A SCOLDING TONGUE.

A FEW days after the conversation already related had taken place, Kate said to the schoolmaster, "Uncle, I have been thinking a great deal about the story you told us the other day of the passionate woman and the bottle. She got good advice certainly, and it turned out well in the end, but I dare say she never knew the sin she had been committing all the time. Now, ought not the old man to have explained that? What would *you* have done, uncle, if you had been in his place?" "Yes," said Tom, "pray tell us. I should like to know what you would advise, supposing a person went to you, and said their temper was violent and bad, and that they had unforgiving feelings in their heart, and wished to get rid of them." "Their *heart*, Tom, you are right to mention that;" said the schoolmaster, "the heart is the seat of evil, and it is from that proceeds every angry word and

revengeful action. We are all born in sin, with evil natures, and bad hearts." "What, all! uncle?" exclaimed Kate, "has every one an evil heart by nature?" "Every person who is born into the world," replied Gleeson. "Many a one is ready to allow, in general terms, that 'we are all sinners;' but when you come to bring it home to themselves, they will shift off the question and say, 'I never robbed or murdered—I never wronged any one—I have a good heart.' This was what I thought myself a long time, and imagined all was right and safe with me." "Well, and what was it changed your opinion?" asked Tom. "It was just these words that I met when I was studying my Irish Bible, 'The wicked shall be turned into hell, and all the people that forget God.' Forget God, thought I, how often I forget Him; forget to thank Him, to pray to Him, to search out and inform myself of his wishes, to obey Him in every thing. The words rang in my ears, 'turned into hell! all the people that forget God.' I became alarmed, and inquired anxiously as to my state. Then I found out how evil was my heart, by watching it well and examining every thought." "And what did you do?" inquired Kate. "I earnestly begged of God to direct me, and I studied his word with attention. It informed me of the nature of God, and the office of the three persons, Father, Son, and Holy Ghost. God the Father to create us; God the Son, to redeem us from the punishment of our sins; God the Holy Ghost, to sanctify or make us holy. I found out that before the sinner can please God, or obey Him, he must be changed, by losing his old bad heart, and getting in its stead a new clean one. The change is so complete, that it is called being 'born again;' unless it takes place we cannot enter heaven. Our Saviour's words are, 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.'" "But how can a man be changed?—how can a man get this clean new heart instead of the old one?" said Tom. "By asking for it," said his uncle. "The Holy Ghost, or Holy Spirit, is the means appointed to change our evil hearts, or 'hearts of stone,' as they are called in Scripture. The Spirit sanctifies or makes us

holy, fills us with good thoughts and desires, instead of bad ones; makes us love God instead of rebelling against Him, and love each other instead of living in ill will together. Ought we not then to cry earnestly for the Holy Spirit? Here is our encouragement to do so. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he, for a fish, give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?' "Nothing can be more plain or more encouraging than this, at all events," observed Lawrence. "Yes," said Gleeson, "and they are the words of our Saviour; *that* gives them their value, for on no others could we depend." "There is another beautiful promise, respecting a new heart, and the Holy Spirit, which you have not mentioned, uncle," said Lawrence. "I mean this one: 'A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them; and ye shall be my people, and I will be your God!'" "Oh!" exclaimed Kate, "that is, indeed, delightful; I could listen for ever to such words as those." "I suppose then, from all you have said, uncle," said Tom to the school-master, after he had considered a little; "I suppose, if the woman had gone to you instead of the old man, you would have advised her to pray to God for a new heart, and the Holy Spirit." "Exactly so," answered Gleeson; "I should have said to her what our Saviour did to his disciples—'Watch and pray;' pray for God's grace and assistance, and watch the first risings of evil in your heart that you may subdue them." "That advice would apply to us all, as well as to the poor woman," remarked Lawrence; "how humbly the great King David, who was

called 'the man after God's own heart,' prayed to be renewed. 'Create in me a clean heart, O God,' he said, 'and renew a right spirit within me !' " "That is a good prayer indeed, Lawrence," said his uncle, "we ought all to make use of it frequently. And now that you mention King David, I am reminded of another of his prayers, which exactly applies to the subject we are speaking of. It is this—'Set a watch, O Lord, before my mouth; keep the door of my lips.' If we were to utter that with our whole hearts every morning before we left our doors, or entered on the business of the day, we should not have so many hasty, angry, or unkind words to reproach ourselves with when we lie down at night." "I should like to learn both of those prayers, and to say them very often," thought Tom within himself, but he said nothing; Kate likewise resolved in her own mind, that before she closed her eyes in sleep that night, she would kneel down and pray to God to give her a new heart, and his Holy Spirit.—*From "A Visit to Clarina."* *Sent by a Correspondent.*

INTERESTING ANECDOTE.

At the triennial meeting of the Salisbury Diocesan Church Building Society, held last week at Salisbury, the Lord Bishop of the diocese said, there was an anecdote connected with the building of the church at Whitchurch Canonorum, which he could not forbear relating:—"The first proposal for this undertaking (said his lordship) was made to me soon after I became bishop, by a farmer in that neighbourhood, of the name of James. He was a man not of the more opulent, rather, I believe, of the humbler class; nor did either his appearance or manner indicate any thing superior to that ordinarily found in his sphere of life. But he felt deeply the privation under which he and his neighbours laboured in their separation from the house of God, and the means of grace provided therein. He lamented to see many around him falling into ungodliness and disregard of all religion; others supplying the want for themselves in an irregular manner, by forming conventicles of one or another denomination of dissent. His heart was stirred within him to endeavour if

by any means this want could be removed. He exerted himself among those with whom he was connected, and his neighbours generally, and obtained promises of assistance to a considerable extent. He came to me at Salisbury from the furthest part of Dorsetshire, bringing with him a map of the parish and the neighbouring district, drawn by himself very clearly and accurately, in order to demonstrate the want, and a subscription-list amounting to 400*l.*, raised by his almost unaided efforts; and, indeed, in the face of the opposition of some, from whom he might naturally have expected encouragement and help; and to this he had himself contributed the sum of 50*l.* I think I am stating these things correctly; but I am speaking only from memory, and after the lapse of some years. There were greater difficulties to be surmounted than I have ever known to occur in a similar case,—legal and technical objections of various kinds, consents necessary to be had, but impossible to obtain,—so that, in spite of my best efforts, the business made no progress for nearly two years; but still this earnest-minded man was not disheartened. He wrote to me from time to time. He came once to London to see me on the subject. He said he would draw stone and begin building himself, if I would only promise to consecrate the building when raised. At length all obstacles were overcome, and the building was commenced, and advanced rapidly towards its completion. But in the mysterious providence of the Almighty it was not to be permitted to its zealous projector to see the labour of his own hands, to rejoice in his work. He was taken ill, and died a short time—I believe a few weeks only—before the termination of that work which he had so long and so earnestly desired to behold. But were his efforts therefore thrown away? No: rather was his work finished, and he was taken to his reward; and if he was not allowed to worship in the courts of God's tabernacle on earth, may we not humbly trust that he joined in purer worship and in more joyful strains in the blessed company of the saints who rest in the Lord?"—*Weekly Paper.*

RICHMOND PROVIDENT AND CLOTHING CLUB.

Six hundred families last year enjoyed the advantages of this institution; orders for clothing to the amount of 474*l.* 2*s.* 9*d.* were issued, of which upwards of 40*l.* was paid for shoes, and upwards of 60*l.* for boys' coats and suits of clothes, whereby the regularity of attendance at school, and decent appearance of 300 children, was promoted. The number of members continuing their deposits is 640, and the weekly payments now average 12*l.* Among the articles purchased by the members were:— 50 blankets, 172 pairs of shoes, 75 boys' coats and jackets, 33 waistcoats, 63 pairs of trousers, 1 bed and 1 bedstead, 6 cloaks, 42 shawls, 464 pairs of stockings and socks, 387½ yards of sheeting, 679½ yards of flannel, 2372½ yards of calico, 431 yards of stuff, and 926 yards of print.

Comparative Statement, showing the progressive Increase of the Club.

	Honorary Subscriptions.	Weekly Deposits.	Orders for Clothing.	Sums repaid for Rent or Debts.	Interest allowed on Mem.'s Deps.	No. of Mem- bers.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
1837-8	34 7 4	113 19 4	101 9 4½	19 3 9½	18 14 4½	287
1838-9	36 9 0	221 9 2½	223 0 7	39 4 0½	89 2 10	404
1839-40	35 10 6	316 18 2	288 6 11	67 18 2	45 17 9½	474
1840-1	56 8 6	369 1 11	355 7 5	61 15 1	54 18 2	520
1841-2	53 4 0	468 18 7	474 2 9	68 14 4	73 18 6	634
Total.....	215 19 4	1490 7 2½	1442 7 0½	256 15 5	232 11 8	2319

BLASPHEMOUS PUBLICATIONS.

WE are happy to find that the laws have lately been put in force to punish and restrain the publication of books and papers of a blasphemous tendency. Many persons are not aware that such laws exist, and this is because they have been so seldom vigorously executed, while the streets of many of our towns are disgraced by the open exhibition, in the shop windows, of most horrible and destructive books for sale. Nevertheless there *are* such laws in the statute-book of this kingdom; and they are so high an honour to it, that every Christian will hope that they may *never* be repealed. They only require to be actively and generally carried into force; and it is the duty not only of the magistrate to punish, but of every

private person to *inform* against, the shameless blasphemy and corruption. We have had a noble example set us very lately, by a gentleman who chose to undergo a fine himself rather than not bring to justice a case of this sort, which he saw in the streets of London. Mr. Knight Bruce, on passing a shop in that city, saw a book placed open in the window, which, on reading, he found to be full of impious and abominable slanders against the Bible. He became so indignant at seeing these things exposed for sale, for the corruption of the ignorant, and the dishonour of God, that he decided upon taking the quickest measure for securing the offender, although knowing that he himself would be brought into trouble, and incur expense, in doing it. Dashing his hand through the pane of glass, he seized the book, and then delivered himself willingly to the person whose property he had damaged, to be taken before the magistrate. This was exactly what Mr. Bruce desired; and when questioned by the magistrate, he gave a full account of what he had done, and produced the blasphemous publication, requiring that the bookseller might be punished according to law. The magistrate said that he was sorry to be obliged to fine him 5*s.* for breaking the window, but he then proceeded to execute the duty of his office upon the much more serious offender. The bookseller was first most severely reprimanded, and then punished according to the provisions of law.

The following extracts are taken from the public papers, giving information on the course which the government is pursuing on this important subject:—

“We understand that communications have been exchanged between the Bishop of London and the Attorney-General on the subject of the impunity which has hitherto been permitted to the publishers of blasphemous tracts and placards, and that measures are about to be adopted by the government for the punishment of the guilty parties. A very few days before the interference of Mr. K. Bruce, a young gentleman of the name of Willis had applied to Bow-street and other police-offices for warrants against the miscreant whose windows were broken by Mr. Bruce, without success; those gentlemen, although one

of the placards was produced before them, declining to interfere."

At another trial for the same offence, the following was a part of the speech of the counsel for the government:—

"Mr. Chambers then addressed Mr. Hall, and said that he appeared on the part of the government, who had felt themselves called upon to punish the parties who had, in a narrow street called Holywell-street (which was a great thoroughfare), exhibited to public view certain blasphemous papers, which must raise feelings of indignation in the minds of all well-disposed and well-thinking people. The government, he repeated, had felt themselves bound to remove an exhibition which tended to sow in the minds of young persons the seeds of damnation, ruin, and agony, which must necessarily follow should the cause be allowed to continue. But in the prosecution of their duty the government did not wish to deal harshly with the parties who were the prime cause of the mischief. They would not, therefore, demand a warrant on the present occasion. It was their intention to proceed firmly, but not severely."

E.

AN ADDRESS TO PARENTS.

THE consequences of the early mismanagement of children are perceivable through the whole course of their lives; and it is from a sense of this, founded on actual experience, that I am induced to make the following remarks, hoping that they will be taken in the same spirit in which they are offered, and trusting that they may, through God's blessing, induce my readers to be more careful in forming the minds of their children, more watchful over their own conduct towards them. It is well known that young children are quick to observe and ready to imitate whatever is said or done before them, and therefore you cannot too carefully avoid using such language, or committing such actions, as you would be ashamed and grieved to hear or see in them. And these remarks are equally applicable to the best instructed and to the most ignorant among you: you all know the difference between good and evil, right and wrong, and few can be so utterl

depraved as wilfully to bring up the helpless beings entrusted to your charge to idleness and vice. But there is a great and fearful error into which too many, I fear, have fallen, I mean that of not *practising* what you *preach*. Have you not often and often corrected your children with severity for quarrelling and fighting, and pointed out to them the wickedness of so doing, yet have not forbore to do the very same thing in their presence, thus destroying the good effects your admonitions would have produced had they been followed up, as they always should be, by a good example? Often when passing groups of children at play, I have been deeply shocked at the language I have heard them use, and when I have stayed to remonstrate with them, and have asked where they could have learnt so shocking a habit, the answer has invariably been, "Father always uses bad words at home." This is dreadful! I consider it my duty to point out to these children the great sin they are guilty of in swearing, and to do this I must teach them that their father is a wicked man. Again, you teach your children to say their morning and evening prayers, but do you show them the propriety of this in your own conduct, or do you sinfully neglect that duty which you require them to perform? Can you expect them when older to continue a practice which yourselves do not seem to think needful? or if they learn to feel the value of constant prayer, and to know that He who is the Father of all has promised to give all things unto them that ask in his Son's name, what must they think of the sinful, negligent conduct of their parents? For *their* sakes I entreat you, if blind to your *own* future welfare, let your conduct be such as becometh the servants of the Lord: teach your children to respect, and they will not fail to love you; and when, in after years, you see them grow up adorned with every virtue, how sweet will be the satisfaction of knowing that this, with God's assistance, has been your work. But if, on the contrary, you see child after child wandering from the path of rectitude, and hurrying from vice to vice, disregarding alike the misery of their parents and the wrath of God, how deep will be your remorse, how bitter your grief, when your

conscience, that will not be hushed, tells you that *this* is your work! Consider seriously what I have written; and if you would escape the misery I have represented as the unavoidable consequence of the conduct I have described, attend to, and be warned by, my words, and lose no time in repairing, as far as you are able, the sin you have committed, remembering that if you “train up a child in the way he should go, when he is old he will not depart from it.”

T. B.

THE OAK—CURIOUS EXPERIMENT.

TAKE an acorn at this time of the year, tie a string round it in such a way that, when suspended, the blunt end of the acorn, where the cup was, is upwards. Hang it thus prepared in the inside of a bottle, or hyacinth glass, containing a little water, taking care that the acorn does not reach the water within an inch; wrap the bottle all over in flannel, so as to keep it dark and warm, and put it in a warm place. In three or four weeks the acorn will have swollen, its coat will have burst, and a little white point will make its appearance at the end opposite the water. This point is the root; the acorn is now changing its nature and becoming an oak: still, however, it must be stationed in the dark, still it must be kept clear of the water, and so it must continue till the young root is at least half an inch long. Then the water may be allowed to rise higher; but it is only when from the neck of the root a little point begins to turn upwards that it is safe to allow the water to touch it. At that time the acorn has ceased to be an acorn, and has really become a young oak; for the little point directing itself upwards is the beginning of that trunk which a century later may form the timber of a frigate. As soon as this young stem begins to shoot, the oak will require light, a little every day; and it also yearns for more food, so that its root, which is, in reality, its mouth, must be allowed to touch the water, and to drink it. After these events have come to pass, the little creature breathes, and must have air; digests, and must have light; sucks greedily, and must have fresh water given to its root, which, however, should never be permitted to be wholly covered; just that point where the stem begins should always be kept out of the

water. The pet having been brought to this its first state of existence, must be put in the window. At first it will be a stout thread, whitish, and covered with tiny scales; then the scales will expand a little, and the end will become greener. Next will appear some little leaves; hair will begin to grow, veins will branch; the old scales will fall off, and by slow degrees the leaves will arrange themselves upon the stem, each unfolding from the bosom of the other. And thus, out of a little starch and gum, for the acorn was not much more, manifold parts will be curiously produced by the wonderful creative powers of nature.—*Gardeners' Chronicle*.

EXTRACTS FROM NEWSPAPERS, &c.

PAYMENT OF WAGES EARLY IN THE WEEK.—We have been favoured by the Secretary of the East Devon and Honiton Lord's Day Society with several documents, in which the benefits resulting from a payment of wages early in the week, both as regards Sabbath observance, the domestic happiness and the individual advancement in moral and Christian improvement among the workpeople, are fully laid down. The subject is one which involves highly important moral and religious considerations; and, although the laudable exertions of respectable and influential bodies, and the powerful tone of Christian feeling throughout the country, have done much to lessen the enormities of Sunday travelling practised in former years, yet a vast deal remains to be accomplished ere those individuals, debarred by its continuance from the highest and holiest enjoyments which the day of rest affords, can be emancipated from the thralldom of the business of the world on the one day in seven set apart for rest.

BOOK SHELVES.—To give some idea of the extent of the *new* portion of the library of the British Museum, it has, as a point of useful information, or perhaps also as a matter of curiosity, been ascertained that the whole length of the shelves, which hold 260,000 volumes, was 42,240 feet, or *eight miles*. The length of the shelves in the library at Munich, containing 500,000 volumes, taking the same proportion, will be *fifteen miles* and two-fifths. The King's library in Paris of 650,000 volumes, must, by the same calculation, have not less than *twenty miles* of shelf!

A friend lately visited one of my schools, where we teach English,—for having first produced an identity of religion, we try to produce an identity of language,—and he asked a boy why he had left the Catholic Church? "I did not leave it," said the boy. "How is that?" inquired the gentleman. "I did not leave the *Catholic* Church, I left the *Roman* Church." "Why, what is the difference?" "A very great difference," replied the boy. "In the first place, one Church has its services in a tongue that I don't understand, and the other in one which I do; in the next place, the head of the Roman Church lives in Italy, and is called the Pope; but the head of the Catholic Church lives in heaven, and is the Lord Jesus Christ." —*London Paper*.

NOTICES TO CORRESPONDENTS.

have received the communications of E. A.: Rev. T. Farley; X. Y. Z.; L. S. R.: and some anonymous correspondents.

THE COTTAGER'S MONTHLY VISITOR.

FEBRUARY, 1843.

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REPENTANCE AND CONFESSION OF SINS.

Isaiah liii. 8.

IN these words the prophet Isaiah describes the sinfulness of all mankind. This is a subject which human nature, when unchanged and untouched by the grace of God, would more willingly keep out of mind than steadily and fixedly contemplate. This fact, however, only serves to prove still more its truth, and its unspeakable consequence. The consciousness of guilt is the cause which makes it to quail beneath, or turn away from, the Scripture account of this dreadful subject. But it cannot be put out of sight by any efforts of the strongest mind. It will, it must return, even if we could shut it out for a time. It will find an entrance into the chamber of the sick and dying; its voice will be clear and loud in the solitude of death; and overpoweringly present, at least, on the day of judgment, when we come to stand before the presence of Christ. Why then should it be attempted to hide, to cover, or to extenuate *that*, the remembrance of which we can, by no possible efforts, put away? Why should

we attempt to persuade ourselves that we are not sinners, not sinners worthy of the utmost vengeance of God, when this will certainly appear with irresistible force of truth, before many years more can pass over us, perhaps before many months or days have flown away? Or perhaps we are tempted to treat this subject in another way very common in the world; I mean, to make an outward confession of sinfulness, to be willing to *say* that we are sinners; but to say it with that indifference and unconcern which proves that we *do not feel* it? This is perhaps the worst of all: a still greater sign of blindness of heart than an utter denial of guilt would be, and certainly a more discouraging appearance of hardness and apathy of conscience. Yet how commonly do we observe it; how often are we struck by the unconcern of men when they acknowledge the sinfulness of their condition! Where is the solemnity and awfulness of feeling that should accompany the admission of so dreadful a truth as this? Where is the evidence of true and godly sorrow for such an unspeakable weight of misery? Where is the shame that ought to cover us when we acknowledge before the Most High that we are rebels against His Divine Majesty? No! carelessness on this point must convict the professor of *unbelief*: it shows that he confesses with his lips, but that his heart is far from following them. He is only deceiving himself and others by an hypocrisy which utters a confession not really proceeding from spiritual conviction. No man can be said to understand that he is a sinner, unless he feels the real nature of sin in such a manner as to mourn over it with genuine contrition and shame. His contrition may be much less than he feels it ought to be, and this will be the case with every humble Christian; but there must be sorrow and mourning, or else he does not rightly believe, is not really convinced of sin. Those who can confess it carelessly, only confess in truth their complete ignorance of the thing they are affirming. It is a solemn and a dreadful thing to be a sinner; not one that can be lightly admitted, and then put out of mind. Let us confess it, my brethren, and be ready always to do so, as out of the deep conviction God has given us of it; but let it be

with a feeling of the deepest awe and the most painful remorse, as if we were pronouncing the sentence of our own death; for it is something worse than death, our fall from innocence, our loss of the moral image of God. The simple and most affecting language of the general confessions of the Church, in all her services, ought truly to touch us with a feeling of the deepest seriousness; we ought not to be able to repeat it with the indifference of a common subject; we ought not to be able to *hear* it employed by the minister, as he offers it up for and with the people, without some genuine impression of penitence and shame. Ought it not to rouse us into earnestness, and cast every one of us on our knees before God? Infinitely too solemn it is for the enlightened Christian to treat it as unconcernedly as the world may do; he cannot sit, with unmoved and careless manner and attitude, at the offering of such prayers as these; his heart moves and feels in harmony with them; he bows his knees before the God and Father of the Lord Jesus Christ, and feels smitten at heart as he exclaims, "We have erred and strayed from thy ways like lost sheep; but thou, O Lord, have mercy upon us, miserable offenders!"

E.

LAURA BRIDGMAN.

SIR,—I think the following account of a poor child, deprived of four out of five of its bodily senses, will be interesting to your readers. It may be also useful as a proof of the independent existence of the soul, showing how full it may be of energy and intelligence, while, from a diseased state of body, it is cut off from all interchange of ideas with its fellow men.

I am, Sir, your obedient humble servant,

E. A.

LAURA BRIDGMAN is an American child, and was born on the 21st of December, 1829. When an infant she was subject to severe fits, which ended in a violent fever, depriving her both of sight and hearing. The fever raged for seven weeks; but for five months Laura was

confined to her bed in a darkened room ; it was a year before she could walk alone, and two years before she could sit up the whole day. Her sense of smell was almost entirely destroyed, and her taste much blunted. It was not till she was four years old, that this poor child recovered her bodily health. Her mind, however, thanks to a gracious Providence, was still, as far as could be known, uninjured ; but every communication with the world seemed cut off. She could neither see, nor hear, nor speak, nor smell. As soon as she could walk, she began to explore first the room, and then the house, *feeling* every thing within her reach, and examining it as far as she could by that one sense of touch. She followed her mother, while occupied in household business, and being very much disposed to imitation, she in this way learnt to sew a little and to knit.

Let us pause here and compare the blessings granted to us as children, with the state of this poor girl, and let us ask ourselves if we have duly improved the gifts of sight, of hearing, of speech, of tasting? Has the possession of these faculties proved a blessing to us? Have we been thankful for the enjoyment of them, and have we given thanks and praises to the good God, who endued us with them? Or, have we not rather considered them as the *common* blessings of life, something that *of right* belonged to us as men, and not troubled our heads further about them? Suppose that poor Laura Bridgman had regained the use of her eyes, through the means of any one of us, should *we* not have thought that we had some claim to her future love and service, if we desired it? Yet, what is the restoration of *one* sense, compared with the gift of *all*? a gift granted as soon as needed, and continued to our lives' end! Surely *we* have something to be thankful for! Surely God has some claim to our duty and service!

When Laura was eight years old, a gentleman heard of her sad condition, and exerted himself very kindly to place her in an institution for the blind at Boston. Great pains were here taken with her ; but it was a far more difficult case than that of a child only blind, and if the gentleman at the head of the institution had not been

very zealous and persevering, Laura would have learned very little. The first object was to teach her to read, in order that she might learn to speak with her fingers. This was done by placing different articles in her hands with labels on them, on which labels the names of the articles were printed in raised letters; for instance, they gave Laura a spoon, and made her feel on the spoon the raised letters *spoon*. After she had examined this, they gave her a key with the raised letters *key* pasted on it. Afterwards small labels with the same words not fastened on the article were given to her, and she soon observed that they were similar to those pasted on the articles, and she showed that she observed this by placing the label *spoon* on the spoon, and the label *key* on the key. When she placed these labels right, she was patted on the head, as a sign of approbation and encouragement.

In this way Laura learned the names of all the articles in common use, which she could handle. After a while, instead of labels, the letters were given to her on separate bits of paper. They were arranged side by side, so as to spell book, key, &c. Then they were mixed up in a heap, and given to her to arrange them herself, so as to express the words book, key, &c., and she did so. Hitherto Laura appeared to have learnt all this without understanding the use of it. She had sat apparently astonished, and patiently imitating everything her teacher did; but now the truth seemed to flash upon her, and she perceived that this was a way in which she could herself make a sign of any thing that was in her own mind, so as to bring it before the mind of another. Her countenance at once lighted up. A set of metal types was now procured, with the different letters of the alphabet cast on their ends, and a board, in which were square holes, in which holes Laura could fix what letters she chose, and in this way she could form any words she wished. Then, on any article being handed to her; for instance, a pencil or a watch, she would choose the several letters that spelt the words, and arrange them on her board, and read them by touch with apparent pleasure. She practised doing this for

several weeks, until she had learnt a great many words, and then she was taught how to represent the different letters by the position of her fingers, instead of using the types and board. In three months from the time she was first taught, she had learned to talk with her fingers, and could understand what others said to her with their fingers, as she would carefully follow the motions of their fingers, so as to know the letters and words they were forming! The acquisition of this power gave Laura great pleasure; her health had improved, and she was happy and playful. When left alone she would appear quite contented with her knitting or sewing, and if she had no occupation of this kind, she would amuse herself by imaginary dialogues, or spelling words that she had newly learnt. If she spelt a word wrong with the fingers of her right hand, she would instantly strike it with her left, as her teacher would do in sign of disapprobation, if right she would pat herself on the head, and look pleased. She sometimes purposely spells a word wrong with the left hand, looks roguish for a moment, and laughs, and then with the right hand strikes the left, as if to correct it. When Laura is walking through the passages, with her hands spread before her, she knows instantly every one she meets, and if it be a girl of her own age, and especially if it be one of her favourites, she shows by her smile that she knows them, takes their arms, and, touching each other's fingers, they instantly converse together.

It would have been impossible to have taught Laura so much, if it had not pleased God to give her much gentleness and teachableness of character, together with intelligence and quickness in learning. She has learned a lesson that we all need to learn. She has learned to obey without insisting on understanding the *reason* of the command. Had she, poor child, refused to do any thing of which she did not see the use, she must have remained untaught. What connection could she perceive between the spoon and key she was directed to learn the name of, and her future religious knowledge? Yet, was it not the first step? How often do *we* spurn or neglect the small helps and trials sent to train *us* in our

religious education, and because we do not see their use, we complain of them as a task and burthen. If we are desired to read our Bible, or learn our catechism, we do it contentedly, knowing that we are improving ourselves; but if we are desired to give up a promised holiday, and stay at home, or to bear patiently with the fretful complaints, or the cross tempers of others, we are discontented, and give way to murmurs and complaints, not seeing the use of such trials to improve our own tempers, and train us for the kingdom of heaven. Laura felt confidence in the good intentions of her kind instructors, and proved her confidence by submitting to them readily and cheerfully. We have good reason to feel confidence in the merciful designs of our Heavenly Master; and we shall do well to give proof of that confidence, by cheerfully submitting to all the changing events of life, making the use of them which He intends. We cannot expect always to understand those designs, for the same reason that Laura could not understand the design of her teacher. Our limited and imperfect faculties are as nothing compared with God's infinite wisdom; for in the words of Holy Writ, "God's thoughts are not as our thoughts, nor his ways as our ways; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

About six months after Laura left home, her mother came to see her, and their meeting was a very interesting one. The mother stood some time watching the poor little girl, who was playing about the room, and had not noticed her entrance. Poor woman! she could not restrain her tears, and knew not how to make herself known to her child. Presently, Laura ran against her, and directly began to feel her hands, and examine her dress, trying to find out if she knew her; but she did not succeed, and turned away as from a stranger. The mother was sadly distressed; she gave Laura a string of beads, which she used to play with at home, and these the child knew directly, and with joy put them round her neck. She then expressed to one of her friends that she understood the beads were from home. Still she turned from her mother, even when she tried to caress

her. Another article from home was then given to her, and she began to look much interested. After a while, some idea seemed to flit across her mind. She felt her mother's hands very eagerly; her colour came and went with an expression of intense interest. At this moment her mother drew her close to her side, and kissed her fondly. Laura seemed at once to recognize her, and with exceeding joy nestled close to her parent. The beads were now all unheeded. The playthings offered to her were wholly disregarded. Her playmates vainly tried to pull her away from her mother. When her teacher desired her to follow her, she did so from obedience, but with reluctance, and as soon as she was allowed, she returned to her mother, and clung to her with eager joy. Upon occasion of her mother's leaving her, Laura showed much tenderness and fortitude. She went with her mother to the door, clinging close to her all the way, till they arrived at the threshold, where she stopped and felt around to know who was near her. Perceiving the matron, of whom she was very fond, she grasped her with one hand, holding on to her mother with the other; then she stood for a moment; then dropped her mother's hand, put her handkerchief to her eyes, and turning round, clung sobbing to the matron.

Thus did this dear child show, that although her bodily powers were so sadly deficient, the powers of her soul were equal to those of other children. The same feelings, and the same passions, influenced her; and the same blessed hopes might cheer her on her lonely road here on earth, and lead her gradually forward to that Heaven where silence and darkness would be exchanged for a light brighter than the sun, and the songs of thousands of angels.

WHAT IS IN HEAVEN?

LINES ALTERED FROM THE "PRICK OF CONSCIENCE," WRITTEN ABOUT THE YEAR 1350, BY RICHARD ROLLE, A HERMIT, WHO LIVED A SOLITARY LIFE NEAR DONCASTER.

In heaven there is life for evermore,
Death is forbid to enter heaven's door;
And there is endless youth without old age;
And there true riches do our hearts engage;

There too is rest, without alloy of pain,
And honour, which the envious ne'er can stain;
And there is peace, unmix'd with cruel strife,
And all delights to make us wish for life:
There the bright summer we at all times see,
Winter can never rage in that country:
There the bright seraphim, with tuneful lay,
To God sing praises all the livelong day.
And there true friendship without guile is found,
And perfect love and charity abound.
And there no folly leads astray the wise,
Nor villany deceives in truth's disguise.
All these a man may joys of heaven call,
Yet one remains, the purest joy of all,
The sight of God, and his bright radiant face,
Shining for ever with effulgent grace.

J. M.

ARE SPIRITUOUS LIQUORS NECESSARY TO HEALTH?

THERE is evidently a good deal of inquiry and consideration going on, at the present day, among almost all classes, and in several nations, whether the use of strong drinks of any kind is conducive to health or otherwise; whether they are necessities of life, or only luxuries; whether they promote the strength of the human body, or are the means of diminishing it. We hail the appearance of these discussions, and are glad to hear the subject brought before the minds of our countrymen. Not that we by any means agree with many of the extravagant opinions which have been advanced, such as declaring that all these things are utterly unlawful, and can never be made use of innocently under any circumstances. We believe that this notion is contradicted by Scripture, and that drinks of this kind are not to be considered but as gifts of God, and useful in their time, and place, and circumstance. But the reason why we are glad, as we said before, that people's minds are stirring on the subject with such unusual interest, is one worth consideration. We have long been quite persuaded that the use of such drinks has been altogether *immoderate*, and therefore sinful, in the great majority of those who indulge in them at all. We think that an opinion has long prevailed with respect to their *necessity*, which is entirely wrong, and contrary to all our knowledge of the principles of health. What had once been acknowledged to be a great excess, gradually

came to be a general fashion ; and when it was found that, after long practice and habit, the bodily frame could sustain a large quantity of liquor, it was at once concluded, most unreasonably and falsely, that such a quantity was *good* for it. We are not now speaking of those who drink for the abominable purpose of intoxication, but of those persons of decent and sober character, who have been taught to think that a certain quantity of spirits, wine, or beer, is necessary to every one's health. This opinion, we believe, came originally from the bad habit of *toping* in their forefathers, whose fondness for drink persuaded them to hope, and then to believe, that it was really a good thing for them. The opinion itself, therefore, was not the conclusion of reason, but of appetite and passion, and arose from that custom of our nature to believe easily what we *wish* to be true. Certainly, in some way or other, it came to pass, that there was a general notion among Englishmen, that something of the sort was needed by everybody ; that the labourer could not work without beer ; that the sailor could not stand the exposure at sea, or "weather the storm," without his grog ; and that the gentleman was very much the better for his bottle, or half-bottle, or few glasses, of wine, after dinner. There were always some persons who disbelieved this, and protested against it, as not *necessary* to health ; but most people, indeed almost all, were of this way of thinking. This was the case till of late years, when some eminent medical men were accustomed to pronounce a different opinion, and seemed to prove that the common one was wrong. At the same time, the dreadful sin of drunkenness had got to such a height, that the public generally were alarmed, and with great reason ; for gin, and wine, and beer, were slaying their thousands and ten thousands. The morals of the country were corrupted, the foundations of society were threatened by a total destruction of principle, health, and industry, through the immoderate use of strong drinks. It has often been found in the history of human opinion, that one extreme begets another, and that when the world has lain long under one kind of error, it suddenly rouses itself, and rushes into an error in the opposite direction. As when the French nation found

that to have a tyrannical and absolute king was a bad form of government, they decreed that it was better to have no king at all. There may, indeed, be something said on this point, to the effect that a great disease requires a very strong remedy, and that when we want to straighten a bent bow we pull it violently back a good way on the other side; but this gives no good reason, in a case of truth and falsehood, for asserting what is beyond the truth. To say that these things are plainly and altogether unlawful, is to go beyond the truth; and so it is to say that they are not useful and beneficial in many circumstances. It would be very absurd to pretend, that because some people abuse a good thing, therefore everybody else is bound to abstain from it.

But there is a right and calm view of the subject, very different from both extremes. It is a matter well worthy the careful consideration even of the most sober and moderate persons. For if wine, and beer, and spirit, could be dispensed with, with advantage to health, they may well doubt whether it would not be better to save the money spent upon them, and use it in a different way. And it is, besides, the duty of a self-denying soldier of Christ to refrain from *some* luxuries, even although he believes he may have them lawfully.

Now, the way to find out whether these strong drinks are advantageous to health, and generally required, would be, of course, to consult physicians who are acquainted with the nature of our constitution. The same advice would not be given to all alike, because some require one mode of treatment and some another. We can only give a *general* view, such as is suitable to most persons. And here we have many very decided opinions of learned physicians, declaring that the use of these things is *not* either necessary or of advantage to health. We quote that given by one of the most eminent of later times, Dr. Hope, a man who was not only an able physician, but an enlightened and zealous Christian. The following is given in his own words:—"An opinion, handed down from the rude and ignorant times, and imbibed by Englishmen from their youth, has become very general, that the

habitual use of some portion of alcoholic¹ drink, as of wine, beer, or spirit, is beneficial to health, and even necessary for those subjected to habitual labour. Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind well informed in medical science, that the above opinion is altogether erroneous. Man, in ordinary health, like other animals, requires not any such stimulants, and cannot be benefited by the *habitual* employment of any quantity of them, large or small; nor will their use, during his lifetime, increase the aggregate amount of his labour. In whatever quantity they are employed, they rather tend to diminish it. When he is in a state of temporary debility from illness or other causes, a temporary use of them, as of other stimulant medicines, may be desirable; but as soon as he is raised to his natural standard of health, a continuance of their use can do no good to him, even in the most moderate quantities, while large quantities (yet such as by many persons are thought moderate) do, sooner or later, prove injurious to the human constitution, without any exceptions.

“I have especially studied the diseases and statistics of foreign nations, barbarous and otherwise, who have never had access to stimulant liquors: and I find their diseases almost as simple as those of animals, and their strength and endurance to be equal, and often superior, to the best specimens of this country².”

Now there is nothing affirmed here about the *lawfulness* of these things; but the opinion is very valuable as showing that they are not to be ranked among the *necessaries of life*. This, we think, is a fact that ought to be borne in every one's mind. It will certainly be new to many, who, from constant prejudice, fancy that they could not work, or be comfortable, without it, and that the more work they do, the more beer they require. The very reverse of this is, perhaps, the true account of the matter; at all events, they are much mistaken if they

¹ Spirituous: alcohol is the chemical word for spirit.

² Life of Dr. Hope.

suppose that liquor gives them the least additional *strength*. It may give them *spirits* for a time, but afterwards, no doubt, it would be found to have tended to *exhaust* the vigour of the body. Another very false and strange notion is current, that the *stronger* the liquor is, the *more* good it does ! Nothing can be more extremely absurd. The proper purpose of drinking is to quench thirst, and this is done most properly by that which is the weakest: the stronger it is, the more likely to increase our thirst and appetite for it, without doing any proportionable good. We have understood that the very best kind of support for a man through a hard day's work, is that so much in use in the Highlands of Scotland—a draught of water with some oatmeal mixed up in it.

The importance of the present subject may excuse the length of this paper, and although we should be far from wishing to advocate any extreme opinions (which are always likely, in the end, to defeat the good object), yet we are sure that much good may be done by every one laying it down as a pretty well-ascertained thing, that whenever he pleases he may leave off every kind of strong drink, without injury to his health in the slightest degree. Let him consider its use as a mere habit and custom, which has grown upon the world without reason, and he will then be in a condition to think it of less consequence to him, and will certainly be restrained from incurring the danger of excess, from *one* of the pretences by which some are so grievously deluded. E.

PRESENCE OF MIND AND NARROW ESCAPE.

“On Tuesday morning, about half-past nine o'clock, a schooner was running down with the tide, and the wind blowing tremendously. When off Woolwich, a seaman on board went out to the jibboom either to clear some rope or assist to take in sail; some accident happened which threw him into the water, just under the bows of the vessel, which passed over him. The poor fellow appeared again on the water, when a man belonging to the Syren, one of the old Woolwich Company's boats, saw him, and sang out to the mate 'A man overboard.' The

mate, George Crews, who was fortunately on the paddle-box ready to take the boat alongside the pier, with great presence of mind instantly directed the engineer to go on, and directed her towards the spot where the man was seen. During his progress there, he got a rope ready to throw over in the event of seeing him. When he arrived at about the place to which he calculated that the tide (running so fast) had carried him, he, without seeing the object, threw the rope overboard, and, as it sunk, it fell around the drowning man. The poor fellow seized hold of it, and in his last struggle for life grasped it fast enough for them to haul him alongside; but to make more sure of his prize the mate directed the boathook to be thrust under the man's jacket, and succeeded in getting him on board. He was then laid upon his face on the deck, with a cork fender under his stomach, which caused him to disgorge large quantities of water, but his eyes had so started from their sockets and his countenance was so black when taken on board, that his life was quite despaired of. He was taken on shore to the Bell, at Woolwich, when he was rubbed, &c., and put into hot blankets. In a short time he was so much recovered that his voice was feebly heard, and his senses partially restored. Great hopes are entertained of his recovery. The crew of his own vessel could render no assistance from the rapidity with which she was going through the water, for she was not able to bring up until she got into the next reach."

The above account is taken from a London newspaper, the *St. James's Chronicle*. Every praise is due to the mate of the Syren, for his presence of mind, and for the skill and judgment which he showed on an occasion of such great difficulty; and his success must be to him a cause of devout thankfulness to God, who made him the instrument of rescuing a fellow-creature from a watery grave. The proper method seems to have been resorted to at the Bell Inn, when the poor man "was rubbed, &c., and put into hot blankets;" and we find that "in a short time he was much recovered," &c. There seems, however, to have been a mistake on the part of the persons who were present when the body was first taken from the

water; and we notice this, as it is a very common error; notwithstanding the pains which the "Humane Society" has taken to give instructions as to the proper treatment of bodies rescued from the water. It seems that "he was laid upon his *face* on the deck, which caused him to discharge large quantities of water." Some ignorant people hold up the body by the heels, thinking thus to pour out the water from the body. Now this is all wrong: a drowned person does not die from the quantity of water in the stomach; for even though the stomach be wholly *filled* with water, there is no danger in this: the stomach will easily discharge the water when other matters are set right. But a drowned person does not die of water in the stomach; he dies of suffocation, dies for want of the fresh air that he should receive into his lungs by breathing; and when the breath is stopped, and no fresh air comes into the lungs, probably apoplexy follows. But to restore the power of breathing, the body should be laid to recline in the easiest position possible, with the chest *upwards*; warm blankets and warm applications to the chest are good, as well as the use of the bellows to blow into the lungs. There is no need to be troubled about the water in the stomach; that will take care of itself. But even for the good of the stomach, the easiest position is the best.

V.

ST. STEPHEN.

Acts vi. vii.

STEPHEN, whose death has lately been commemorated in our Church, was the first of the Christian martyrs, the first who shed his blood in witness of the truth of the religion of his Lord and Master Jesus Christ. What is related of Stephen in the Acts of the Apostles, places his character before us in a very amiable point of view. He was one of the seven deacons chosen, by the early Church, for the distribution of alms amongst the widows and orphans, and other poor persons who had embraced Christianity.

After Stephen's election to this honourable office, we read of him that, "being full of faith and power, he did great wonders and miracles among the people." At this

time, we must bear in mind, there were violent persecutions of the Church, the religion of Jesus was every where gaining ground, men's hearts were turning to their Saviour in great numbers. His word and his truth prevailed mightily. This was very displeasing to the rulers of the Jews: they had hoped, when they put Jesus to death, that they had destroyed his religion, that they had got rid of his pretensions, and would hear no more of Him. In this matter they deceived themselves, as it ever will happen to those who fight against God. But, notwithstanding their grievous disappointment, they determined still to carry on the same system of persecution, and tried, by every means in their power, to prevent the Apostles and other disciples of Christ preaching in the name of their crucified Master. All their efforts, however, again signally failed. God had endued his servants with such miraculous powers, through the Holy Ghost abundantly shed upon them, that, though they were still the same meek and humble-minded men they ever had been, yet in some other respects they were completely changed. They were no longer timid men, as on some previous trying occasions they had shown themselves to be; but boldness and courage were now put into their hearts from above. No persecutions or troubles or threatenings could for a moment hinder them from preaching in the name of Jesus, of whose resurrection from the dead and ascension into heaven they had so lately been eye-witnesses. And the miracles and wonders, which they were enabled to perform in his name, proved, both to themselves and to their hearers, that they were commissioned of God, and had his warranty for what they did. They therefore dared not, as they themselves declared, do otherwise than proclaim the Gospel; for "we cannot," say they, "but speak the things which we have seen and heard." Amongst these champions of the faith, Stephen was very conspicuous; and the great impression which he made, by his arguments and teaching, stirred up the evil passions of certain who heard him, and who either would not be convinced, or perhaps deceived themselves into the belief that they were right. At first they disputed with him, knowing themselves to be

better scholars and more learned men. But when they were not able to resist the wisdom and the spirit by which he spake, as indeed how could they, for Christ Himself told his disciples not to think beforehand, or study what they should say, when they were called upon to make answer in behalf of his religion, for "He would give them a mouth and wisdom;" and therefore we see the wisdom and the spirit were not Stephen's, but God's. And when they could not resist it, when they were beaten by the force of truth, and ought to have been convinced; instead of yielding, they were led, by their pride and obduracy, into a most grievous sin—they "suborned" (*i. e.* procured privately by underhand means) false witnesses to accuse him of blasphemy: the end was his martyrdom. We are told, that whilst these hired witnesses were accusing Stephen, "all that sat in the council saw his face as it had been the face of an angel¹." We may here remark that, though in this case the brightness of Stephen's face was greater than ordinary, being miraculously bright as an angel's face, yet in general a firm adherence to truth gives a bright and pleasing expression to the countenance, which their's can never possess whose minds are agitated with the evil passions of malice and revenge, envy and hatred, and such like. When the high priest now called upon Stephen to make his defence against these accusations, the words which he addressed to the assembly cut them to the very quick². He no doubt saw in a moment the impression he had made. Their countenances we may be sure were very unlike his. If his was radiant with truth as the face of an angel, their's were black with envy and hatred, as the faces of devils. Their actions too soon corresponded with their looks; for when they heard these things, we read, they were cut to the heart, and they gnashed upon him with their teeth. It was now, when all hope of mercy from these men was gone, that comfort in this his hour of trial was vouchsafed to Stephen from above: "Being full of the Holy Ghost, he looked up stedfastly into heaven, and saw the glory of God, and Jesus standing

¹ Acts vi. 15.² Acts vii. 1—53.

at the right hand of God." Here then, indeed, he had abundant consolation; he had a glimpse of those glories which, in a very short time, would be more fully revealed to him. His heart by the sight was nerved for the very worst that his enemies could do unto him. Whatever yearnings after life, which are implanted in us all, he might have felt, would be entirely done away; death had now lost its sting—it would no longer be a punishment, but a noble prize, since it would join him to his glorified Master. And so intently would his thoughts be riveted on the heavenly vision, that he would be almost unconscious of what was going on around him.

If his persecutors were angry with him beforehand, yet a thousand times more angrily were their passions inflamed against him, when they saw him thus stedfastly gazing up into heaven, and declaring that he saw that Jesus, whom they despised, and had rejected and slain, standing at the right hand of God. They would not listen to what they called his blasphemies; they shouted out aloud to drown his voice; they stopped their ears that they might not hear; and they rushed upon him and drew him out of the city and stoned him. "The heart is deceitful above all things, and desperately wicked," saith the prophet: we need no greater proof of this truth, than the conduct of these men; though they were committing a most foul murder, yet they were very scrupulous not to pollute their city, which they thought they would do if Stephen's blood was shed *within* the walls, and so they dragged him *out* before they stoned him. "They strained at a gnat and swallowed a camel." It would have been much more pleasing in God's sight, if they had kept the ways of their own hearts clean and free from the pollution of murder, than in being so careful to keep the ways of their city clean. The fairest ornament of any city, town, or village, is the love which is shown towards God in it, by the godly, sober, and righteous lives of its inhabitants. This spiritual worship is of far greater price in God's sight, than the most strict observance of all forms and ceremonies, which, though good in their place, are worse than useless when accompanied, as in this case, with persecution and cruelty in the heart.

Previous to the bloody work commencing, the witnesses laid down their clothes at a young man's feet whose name was Saul. They laid down their loose upper garments, a sort of flowing cloak that they wore, in order to do their work more readily. According to the law, the witnesses were always to be the first to throw a stone at those accused and convicted by them. This young man Saul, who was consenting to Stephen's death, and who from the circumstance of the witnesses laying their garments at his feet, had taken a prominent part in his condemnation, was afterwards miraculously converted to Christianity, and became the great Apostle St. Paul—so inscrutable are God's ways, and past our finding out! Thus then they stoned Stephen, calling upon God and saying, "Lord Jesus receive my spirit." And here we have a most distinct acknowledgment of Jesus Christ as God, to whom our prayers are to be offered up. Stephen, the first martyr, departed out of this life calling upon Jesus Christ to receive his spirit. As our blessed Lord resigned his spirit unto the Father, saying, "Father, into thy hands I commend my spirit," so did Stephen, being full of the Holy Ghost at the time, resign his spirit into the hands of Jesus Christ, as into the hands of God in heaven. It is well for us to fix our attention upon this point, to confirm and strengthen our love to this great Being, who, notwithstanding his majesty and glory, condescended to suffer so much for our salvation; and not only in this instance did St. Stephen at his death closely follow in the steps of Jesus, but in another particular did he imitate the lowly example of his divine Master. For whilst his enemies were using him thus cruelly, he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." Of what a sweet and heavenly disposition does true Christianity make a man; and of what avail too are the fervent prayers of a righteous man! Who of us can tell but that the conversion of St. Paul, and perhaps of many others of this company, now so bigoted against Jesus, was the fruit of this prayer of St. Stephen? When he had said this, when he had thus prayed, he fell asleep; but it was to awake no more in this world. A multitude of thoughts rush into our minds at the mention of this word sleep

To Stephen, supported by the Holy Spirit, death, that enemy so dreaded by many, was only a sleep. Amidst the bitterness and rage of the crowd of persecutors around him, he alone was calm and tranquil. He laid down and slept with all that confidence and trust in his Saviour, that an infant does when lulled to rest on its mother's breast; and so, too, may every Christian. May God grant us all to be likeminded with this great martyr, St. Stephen, that whenever it may be his good pleasure to call us out of this world, we may, like him, *sleep* in Jesus, and awake to a joyful resurrection. J. M.

HUMILITY.

OFTEN meditate upon the effects of pride on one side, and humility on the other.

First, that pride is like a canker, and destroys the beauty of the fairest flowers, the most excellent gifts and graces; but humility crowns them all.

Secondly, that pride is a great hindrance to the perceiving the things of God¹; and humility is an excellent preparative and instrument of spiritual wisdom. . . .

"God resisteth the proud," professing open defiance and hostility against such persons; but "giveth grace to the humble."

SIGNS OF HUMILITY.

1. The humble man trusts not to his own discretion, but in matters of concernment relies rather upon the judgment of his friends, counsellors, or spiritual guides.

2. He does not pertinaciously pursue the choice of his own will, but in all things lets God choose for him, and his superiors, in those things which concern him.

3. He does not murmur against commands.

4. He is not inquisitive into the reasonableness of indifferent and innocent commands, but believes their command to be reason enough, in such cases, to exact his obedience.

5. He lives according to a rule, and with compliance to public customs, without any affectation of singularity.

¹ Matt. xi. 25.

6. He is meek and indifferent in all accidents and chances.

7. He patiently bears injuries.

8. He is always unsatisfied with his own conduct, resolutions, and counsels.

9. He is a great lover of good men, and a praiser of wise men, and a censurer of no man.

10. He is modest in his speech, and reserved in his laughter.

11. He fears when he hears himself commended, lest God makes another judgment concerning his actions than men do.

12. He gives no pert or saucy answers when he is re-proved, whether justly or unjustly.

13. He loves to sit down in private, and if he may, he refuses the temptation of offices and new honours.

14. He is ingenuous, free, and open in his actions and discourses.

15. He mends his faults, and gives thanks when he is admonished.

16. He is ready to do good offices to the murderers of his fame, to his slanderers, backbiters, and detractors, as Christ washed the feet of Judas.

17. He is contented to be suspected of indiscretion, so before God he may be really innocent, and not offensive to his neighbours, nor wanting to his just and prudent interest."—*From Bishop Jeremy Taylor's "Holy Living."*
E. M. B.

AN INDUSTRIOUS MAN.

SIR,—Perhaps you may consider the following worth a place in your valuable work, which so frequently adduces examples for the imitation of the humbler classes:—

During a late visit to one of the watering places on the southern coast, I was struck by the respectable appearance of an elderly couple, who came into the village every morning, carrying on each arm a basket of fruit to dispose of. I bought some of their little merchandize, and inquired where they came from. A few evenings after, in a walk to explore the neighbourhood, I espied

the old man busily engaged at work; and tapping at his cottage door, I was admitted by his daughter, through the neat little dwelling, to a garden, which was so full of apple and plum trees, that it would have seemed as if there were no space for any thing to grow between them, had not an *underwood* of gooseberry and currant bushes evinced the contrary. These were literally laden with fruit, all in a most healthy state, free from insect or blight of any kind, doing credit to the industry of their possessor. There really did not appear to be an inch of ground lost. I was so much pleased with the neat and thriving appearance of the good old man's little domain, that I frequently took the opportunity, on his morning visits to S——, while his wife was disposing of his produce (for to her he committed the commercial transactions), to hold a short conversation with him. "How long," said I, "have you had your garden?" "Why, Ma'am, above forty years, and I planted every tree in it myself. It was a wild, rough spot when I took it, like ground in America, and wanted a deal of labour, more than I could give it now, so it's well it does not want so much." I then asked if he had been a gardener by trade. "Oh! no, Ma'am, I never was a gardener in my life; I was brought up a farm servant, and I worked in my garden at odd times. I never neglected my duty for it." Thus I knew from him something of his simple history. I found that for many years he had not been able to undertake hard labour, but had depended on the proceeds of his garden, and had thus, with the blessing of God (as he said), been enabled to bring up a large family. He was near 80, and his wife 70. How many, who are now wasting their earnings, and with them their health, and, what is still more dreadful, risking their eternal state, by indulgence in intemperance, might take a lesson from this venerable pair, who were vigorous, contented, and cheerful.

Sent by a Correspondent.

A LETTER FROM A SERVANT IN THE FAMILY OF THE
ENGLISH BISHOP IN JERUSALEM.

Jerusalem, July 6, 1842.

DEAR Father and Brother,—As there is a gentleman on a visit from England to Jerusalem, who is now going to

return to England, I take the opportunity of writing to you. I hope you are both in good health, as I am at present, thanks be to my dear Saviour. Through the kindness of our God, we had a delightful voyage, which lasted about two months. We went round the Needles to the Bay of Biscay, and the Mediterranean Sea, stopping at Lisbon, Gibraltar, and Malta; then to Beyrout; and from thence to Jaffa. Jerusalem is two days' journey from Jaffa: we rode on camels and horses from Jaffa to Jerusalem. We were sea-sick often during the voyage. I am now living with the Lord Bishop of Jerusalem. I am what the people in England call head man. I have another man, a native of the country, with me, whom I am teaching, as well as I can, to be a servant. They are very well satisfied with me, and are very kind. I can say I have spent many happy hours in Jerusalem, through religion. I derive all my peace and happiness from communion with God; otherwise I should be unhappy, for Jerusalem is a desolate barren place, just as the Bible represents it to be: but we do believe that the coming of the Lord draweth nigh, and that the time is not far distant when the Lord will do a great work for the country and the people—the Jews. We have all fine sunshiny days here; no rain for months and months together. The sun is very hot in the middle of the day, but the mornings and evenings are very cool and pleasant. We live on a hill, with a lovely view of the Mount of Olives, from which our blessed Saviour ascended. I often go on the top of the mount, to pray for Jesus to come again. I live nearly a mile from it. I am very thankful that the Lord has honoured me, by bringing me within the walls of this city. By the grace of God I feel more devoted to Jesus than ever I was. This makes me feel exceedingly happy, because I see that my dear Lord is preparing me for a better city. My dear Father and Brother, I hope and trust you will not forget the letter and advice I used to give when at home in England. I can assure you, I pray night and day for your conversion. I tell you now, as I have often told you before, much as we love each other we can never meet in heaven unless our sins are forgiven in this world, and our hearts changed by grace.

We must be born again, and we must be clothed in a righteousness not our own, but in that of the Lord Jesus Christ. These things are all to be had by asking: for, "Ask and ye shall receive." If you will read your Bible, you will see what bliss eternal those enjoy who are saved; you will see, O you will see what love Jesus had for you, in doing what He did for you. Read my book and letter which I sent before. You will also see, O my God! you will see what sorrow and pain eternal those must and do suffer who are lost! O my father, O my brother, pray, pray, I beseech you. I should write more, but I have not time, as the gentleman leaves to-morrow. Be sure to tell Mr. Lee and Mr. Lynes I cannot express my feelings for their kindness. You may show this letter to any one. Give my best respects to Stephen Flint and his wife, particularly to Hannah Sturges. Send me a letter as soon as possible; I am anxious to hear from you. I still remain your ever-loving son,

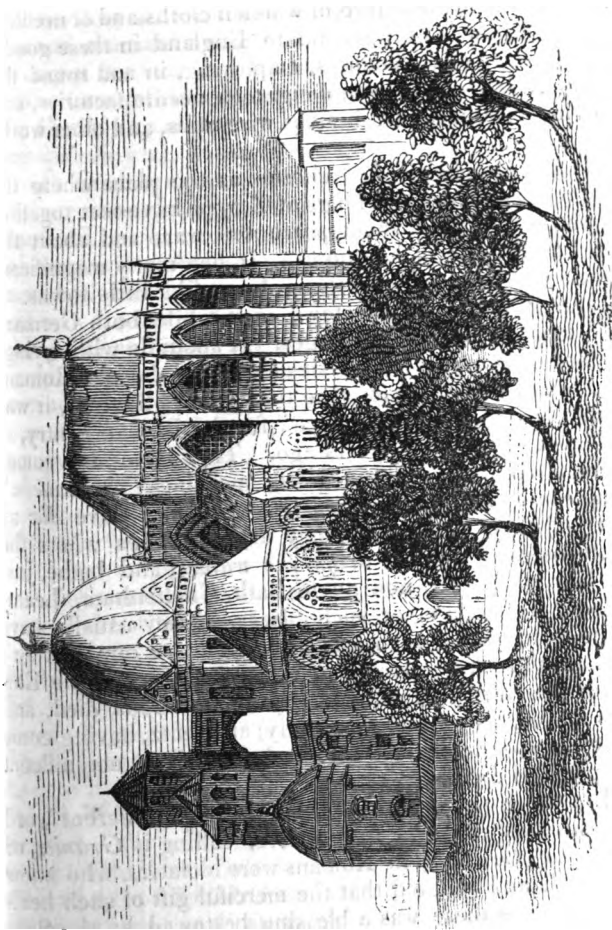
JAMES SUMPTER.

Dear father, you must pay for the letter, or it will never arrive.

To James Sumpter, care of the Right Reverend the Lord Bishop of Jerusalem.

AIX-LA-CHAPELLE.

THIS is the name of a curious town in the Roman Catholic province of Juliers, about forty-three miles nearer England than Cologne and the river Rhine, of which we told you lately. It belongs to the king of Prussia, and has 36,000 Roman Catholic inhabitants, and 2000 Protestants. The country near is beautiful, lying on the outer edge of a hilly district; between which and the Rhine, is the vast dreary level of Juliers, little better than a fen, though bearing much corn in open field patches. It is very ancient, and was once one of those German towns allowed by the emperors to be under no king; but to have protection, and yet be spared from taxes and wars, in return for their encouraging trade. It had a great yearly fair for merchandize of all kinds. When the French, at the revolution in 1794, seized it, it lost its



AIX-LA-CHAPELLE.

privileges and prosperity; but having now come under the kind, firm, fatherly government of the king of Prussia, its prosperity seems to be returning. It was anciently famous for the manufacture of woollen cloths and of needles, and even now is only second to England in these goods. It has sixty cloth factories, employing, in and round the town, 15,000 people; and eighteen needle factories, employing 1000 makers; besides wire-mills, and other works of the kind.

It has also been often chosen as the place where the different emperors and kings of Europe have met together to settle questions about peace and war, and about the sizes and rights of kingdoms. It has many magnificent hotels and inns, some of them almost like little towns.

But it was a famous town even while both Germans and English were wild savages. It abounds with springs of medicinal water for the sick; and, as the old Romans had found this out before the time of our Saviour, it was a fashionable "watering place" for the Roman gentry, in summer, almost 2000 years ago. The name *Aix* comes from a Roman or Latin word, meaning "*the waters.*" There are many towns about Europe which have *Aix* as part of their name, and they are all places where the Romans used to go to *drink the waters*, and bathe, just as English people now go to Bath, Cheltenham, Leamington, Harrogate, or such places. They usually have some word added, to distinguish them from one another; and so this *Aix* is called *la Chapelle*, because the Emperor Charlemagne, when his queen Fastrada died, and was buried (as we told you lately) at Mentz, having come here to spend the rest of his days, built a magnificent chapel, and died here.

But the Romans had long before used a different word to distinguish this *Aix* from others, calling it *Graniæ*, or sometimes *Grani*. The Romans were idolaters, who knew not God, and believed that the merciful gift of such healing waters as these was a blessing bestowed by the Sun, whom they worshipped under several names, one of which was *Granus*, or *Grænus*, or *Grynæus*: and they called this *Aix* after his name, probably because the savages had known the springs long before, and given it that name.

For the savage Germans and Saxons, and even the wild people who then lived in Britain, called the Sun *Keran*, and *Cran*, *Grian*, *Grein*, and *Gram*, and several like names. Not only Germany, but England, Wales, and Scotland, are full of places which were once sacred to the worship of the Sun, and which seem to keep his old name: such as *Cramwell* (the same meaning as *Aix Grani*), *Cranhoe*, *Cranley*, *Gransmoor*, *Grean*, *Greinton*, and others. Perhaps many places, now called *Greenhill*, *Greenhead*, or such names, were called so long before the English language came to England, long before the word *Green* meant the colour *green*. There is no country more full than our own of interesting histories, and remains of old times, both before it became Christian, and since.

When Rome, and its mighty kingdoms and empire, grew more and more wicked, its people and government, corrupted and weakened by sin, and by excess of luxury, were no longer able to drive back the savages who pressed them on all sides, and who gradually seizing country after country, formed kingdoms of their own. Thus the Angles and Saxons seized England, the Franks took France or Frankland, the Goths Spain, the Huns Hungary, the Germans Germany, and the Lombards Lombardy or North Italy. Most of these countries, as you see, still bear the names of the nations which conquered them. Some of the tribes had become professed Christians before they settled, and the others were slowly converted afterwards. After the Roman nation was quite overthrown, the savage nations fought with each other, and the strongest gained the mastery. Charles, king of the Franks, gradually conquered several other nations, adding them to his kingdom, and at last made himself emperor, like the old Roman emperors, over the greater part of Europe. Wherever he conquered, he forced the savages to lay aside their abominable idolatries, and made them everywhere professed Christians; sometimes doing it by wrong means, such as force, and sometimes by right means, such as sending missionaries; and most of these missionaries were English, Irish, or Scotch. He placed bishops and clergy in the midst of the heathen lands; he encouraged agriculture and building, manufactures and

commerce, arts and learning ; did much towards civilizing Europe, and was the beginner of those customs and habits of Christian society in which we so much differ from the habits and manners of old Greece and Rome. He had many faults, but on the whole seems to have acted from a wish to do good and to serve God ; and being one of the ablest, and wisest, and most powerful kings who ever lived, he has always been called *Charles the Great*, for that is the meaning of the word *Charlemagne*. He was known to all the great men of the world in his day, and received many jewels, relics, and presents, from the chief bishops of the East, and from Haroun (or Aaron), the powerful and learned caliph (or ruler) of the Saracens and Arabs at Bagdad, where old Babylon used to stand. Many of these jewels and presents are still to be seen at Aix-la-Chapelle. He caused to be written for himself (there was no printing in those days) a copy of the four Gospels, in gold and silver letters, upon violet-stained parchment, so arranged that all which is the word of God is in gold, and all which is the word of man (the notes on the margin, &c.) is in silver ; and this book he had buried with him in his grave. He lived much at Aix-la-Chapelle, and after his wife's death scarcely any where else, and built an eight-sided chapel, after the pattern of the church built at Jerusalem, over our Saviour's sepulchre. In the very centre of this he was buried, at his death in 814, under a great slab of dark marble, in the pavement, on which are inlaid, in copper letters, merely the words "CAROLO MAGNO" (meaning to *Charles the Great*), without any further inscription.

About 170 years after his death, a kind of superstitious frenzy had spread over Christendom, which led people to take the pious or famous dead out of their graves, and break up their bodies into single bones and pieces, to be kept and shown as relics in different Churches (as if there were no meaning in such texts as Job xiv. 12, 13 ; xvii. 16 ; Isaiah lvii. 1, 2 ; 1 Thess. iv. 13, 14.). So they would not allow poor Charlemagne's bones to sleep in his grave, to which they had been committed at his funeral, in sure and certain hope of the resurrection to eternal life ; but took them up and sent them to all parts of the

world. His skull, and an arm or leg-bone, are all that are left here of him, and there, not quietly resting in the grave as they should be, but cased with silver, and shown in a room with other relics.

When his grave was opened, they found the mighty emperor's body, not stretched in a coffin, but sitting upright upon a throne, or chair, made of white marble slabs, in shape something like King Edward's chair, in Westminster Abbey, on which the kings and queens of England are crowned. His fleshless skull had on it a rich crown, and his skeleton was wrapped in a gorgeous robe, covered with precious jewels; his trusty sword, which he had used in war, was by his side, and his golden sceptre in his hand; he had also his Bible, of which we have told you. It was the custom of the old savage kings to be buried upright in this way, and Charlemagne had kept to it.

When his bones were thus forced away from their resting-place, the things which had been found with them were taken up, and have been ever since used at the coronation of the German emperors. The copy of the Gospels was richly bound again, and every emperor since has been obliged to take his coronation oath with his finger laid on the first page of St. John's gospel in that book. These various precious things were kept at Aix-la-Chapelle to be used at coronations; but when the French came, in 1794, they were sent away for safety, and only the marble chair, and old Roman box, found their way back: the Bible, crown, and other things, remained at Vienna, where the emperors now live.

The original Chapel of Charlemagne was built in 804, and dedicated to the Virgin Mary. The Normans almost destroyed Charlemagne's Chapel in 881, but the Emperor Otho, (who allowed the grave to be violated and plundered, as we have told you,) rebuilt it after the old plan in 983, and this building now stands. The Emperor Frederick, about 1160, hung over the tomb, by great chains from the top of the dome, a vast gilded crown, perhaps fifteen feet wide, which still remains, and wax candles are fixed in it, when the place is to be lighted up. In 1358 the choir or chancel was built at

the east end ; and since then, at the west end, a tower, which has several fine bells ; one of them between seven and eight tons weight. At different times small separate buildings, called chapels, have been added round the outside, connected with the ancient one by doors inside. These are dedicated to different saints, as St. John, St. Hubert, St. Nicholas, &c., and sick people go there and pray for the saint to intercede with God that they may recover. Such of them as recover, by time, or by the use of the medicinal waters, put up offerings in the chapel of the saint to whom they prayed ; and you may see arms and legs made of coarse wax hanging there, as tokens of gratitude from many a grateful but misguided heart, which had believed in the saint's intercession, forgetting that there is but one Mediator between God and men, the man Christ Jesus.

The inside of the ancient chapel is about fifty feet across, with something like an aisle all round, above which is an upper story or gallery also all round, opening inwards with thirty-two pillars, four to each side. These pillars were very costly, and came from great distances ; they are of different marbles, rich and precious ; but the French, in 1794, carried them to Paris, (as they always did every thing beautiful they could seize,) without much regarding the mischief done by taking them away. At the peace it was promised that they should be returned, yet even now they are not all come back ; and as it would be too expensive to replace them, the pillars which are returned lie desolate in the passages. The old eight-sided chapel, though grand, is very dark and gloomy ; but the choir, which is 114 feet high, is so light as to be almost like one continued window all round. The great west door enters through the bell tower, and is made of solid bronze.

The picture we have given shows the lofty choir at the east, the ancient eight-sided chapel and dome in the middle, and the bell tower at the west ; with the separate small chapels, at least those on the south side. The whole of this ancient building is called *the minster*, and is in the bishopric of Cologne ; when the French came, they appointed a Bishop of Aix-la-Chapelle, and

then the Church became a Cathedral, (or church with a bishop's seat,) but when they were driven away, it fell back to its old bishop, and ceased to be a Cathedral.

There are in the town sixteen other Roman Catholic churches, and one Protestant; many of them ancient and beautiful buildings. There is also a very venerable and large Town-house, as it is called, one end of which is the tower of Granus, of which we have spoken. In the Town-house all government business is done, and here the sovereigns have met when they came to settle about peace and war. In front of it is a spacious and excellent market-place, in the middle of which is a fountain, placed here in 1353, and over it is a bronze statue of Charlemagne. The water is clear and excellent, and brought about two miles in pipes; there are also about the town several other handsome fountains of excellent water.

Nor are these fountains of small importance; for so many medicinal springs rise out of the rocks all over the town, that it would not be easy to get good water without these fountains. These mineral springs or *waters* of Aix la Chapelle are very interesting to strangers.

There are in the town itself six principal hot springs, and many cold mineral springs; and in the adjoining village of Borcette there are eight more hot springs. Each of them supplies several different drinking-places, and the spare water is still hot enough for warm baths. There are drinking-places free of cost, and also a set of warm baths free for the poor, besides the many bathing houses for company. When any digging is going on in the town, foundations also of old Roman baths and fountains are every where found.

The principal of all the hot springs is called *the Imperial Well*. It is thirteen feet deep and seven feet wide. The water overflows partly into two baths, and partly into a wooden pipe, along which it runs for about a furlong into another drinking place, which is a handsome building, 266 feet long, with rooms and rows of columns for shelter in bad weather, and called *Eliza's Well*, after the name of the present Queen of Prussia. This spring is the hottest of all, except one of the Borcette called the *Cook's Well*, or *the Scalding Well*. Either of them is

warmer than the hottest spring at Bath; and is hotter than can easily be drunk.

The water is so full of sulphur, that when the vapour of the spring is forced into closed vessels, pure sulphur is dropped: and in 1808 about a hundred weight was collected from one spring alone in this way. Some of the springs have iron in them, like those of Buxton, and some have the very unpleasant smell of the Harrogate waters. When the water of the strongest springs is boiled away, the settlings left are found to be kitchen salt, sulphur, glauber salts, and shop soda, mixed with a little of many other substances.

The waste water is carried in small covered canals along some of the streets, and on these there are, in different places, pumps with large troughs; round which washerwomen stand washing their clothes; for the water from the pumps is still as hot as they require, and being so full of soda, is like strong ley, and requires no soap. But although they are thus saved all fire and soap, the clothes have not a good colour, and their smell is very bad.

The water from the different waste pipes and drains of the hot springs, forms outside of the town a little stream called the *Warmbach* (or *Warm brook*), and turns a needle-mill on the side of a pond called the *Warm-weir*: and indeed the abundance of warm water is of great use in all the manufactories. B.

MISSIONARY INTELLIGENCE.

HAVING on a former occasion inserted an account of the remarkable spiritual awakening at Krishnaghur, it is satisfactory to be able now to add, that from intelligence lately received, it is proved that the work has been steadily progressing, in spite of a violent persecution, and other hindrances. The numbers of Inquirers and of baptized Christians are considerably larger than those reported last year. The following extracts are taken from a letter from the Bishop of Calcutta to the President of the Church Missionary Society, after a visit to the district of Krishnaghur. It is dated April 14th. "I would ask the oldest friends of the Society to reflect

upon the facts of my two former letters, and on the present; and to say, whether the state of the mission, considering every thing, is not at this moment as full of hope, as could have been reasonably expected. I can truly say I have not a word to retract, on reading over my communications of 1839. Time has only developed and confirmed the statements then made.

“A fierce persecution has begun to show itself in many parts of the mission, which has occasioned great anxiety to the missionaries. An Inquirer of only a fortnight’s standing, yet accounted a Christian, was so beaten in one of these assaults, that he died of the injuries he received.” The Bishop hesitated at first whether he should visit these scenes of persecution. “The villages were deserted; the heathen threatening any one who should assemble at the Christian worship announced on the preceding evening. It was feared that I could do little but irritate the heathen at such a moment. I thought, however, that it would be better, at all events, to go and see for myself. Who was to encourage the persecuted flock concerning their faith, if their bishop and father did not? Who was to inculcate faith and patience? Who was to hold up the cross? Who was to throw himself into the gap, if he did not? I went, therefore, in the name of the Lord God; and I bless God that I did so. It took some time to assure the flock that I had arrived at Anunda Bas. We waited; tidings were sent round; first one dropped in, then another; hundreds, men and women, at length filled the village chapel from end to end.” The Bishop addressed the people, he then introduced to them a new missionary, who was about to be stationed among them, through an interpreter, to the following effect:—“‘Will you stand fast in Christ, and not turn aside on account of the heathen around you? Will you return good for evil, and meekly wait for the laws to do you justice?’—‘Yes, we will,’ was the heartfelt shout. ‘Are you tired of Christ and Christianity?’—‘No,’ resounded from one end of the company to the other. I then assured them, that no injustice, no violence, no murder, could or would be long concealed, under the Christian government of Britain-

They had only to 'let patience have her perfect work,' and God would deliver them, as He did the first converts in the time of St. Paul. If your Lordship could have seen how their countenances lighted up as these questions were put to them, the thrilling animation with which they replied, and how their eyes glistened with joy and earnestness, you would have thought yourself at Thessalonica in the Apostolic age, only allowing for the wide difference between miraculous inspiration and our own, when the converts 'received the word in much assurance, with joy of the Holy Ghost.' "

EXTRACTS FROM DIFFERENT AUTHORS.

Dangerous consequences of neglect of the Sabbath-day.

"God set the seventh day apart, that it might preserve to all ages the memory of the Creation and Creator; man being by an express law obliged to commemorate them fifty-two times in a year. And as the neglect of this law brought in idolatry, so the breach of it has ever since been punished most remarkably by a judicial hardness of heart, forgetfulness of God, and exemplary judgments; as numberless offenders have confessed."—*Bp. Wilson.*

The perpetual, universal, and moral obligation of keeping holy the Sabbath-day.

"To the question, What regard is due to the institution of a Sabbath, under the Christian dispensation? the answer is plainly this: neither more nor less than is due to it in the patriarchal ages, before the Mosaic covenant took place. It is a gross mistake to consider the Sabbath as a mere festival of the Jewish Church, deriving its whole sanctity from the Levitical law. The contrary appears, as well from the evidence of the fact which sacred history affords, as from the reason of the thing, which the same history declares. The religious observation of the seventh day hath a place in the Decalogue, (*Ten Commandments*,) among the very first duties of natural religion. The reason assigned in Exod. xx. 11, for the injunction, is general, and hath no particular relation or regard to the Israelites. The creation of the world was an event,

equally interesting to the whole human race; and the acknowledgment of God, as our Creator, is a duty in all ages and in all countries, equally incumbent on every individual of mankind. The terms, in which the reason of the ordinance is assigned, plainly describe it as an ordinance of an earlier age. Therefore the Lord blessed and hallowed it, or *set it apart*. It is not said, 'Therefore the Lord *now* blesseth the seventh day, and sets it apart,' but 'Therefore He *did* bless it, and set it apart in time past; and He now requires that you, his chosen people, should be observant of that ancient institution.' And in further confirmation of the fact, we find from Exod. xvi. that the Israelites were acquainted with the Sabbath, and had been accustomed to some observance of it, before Moses received the tables of the law at Sinai. Indeed, the Jews themselves well understood the antiquity of the institution, which appears upon the best evidence to have been coeval with the world itself: in the book of Genesis, the mention of this institution closes the history of the creation. An institution of this antiquity, and of this general importance, could derive no part of its sanctity from the authority of the Mosaic law; and the abrogation of that law no more releases worshippers of God from a rational observation of a Sabbath, than it cancels the injunction of filial piety, or the prohibitions of theft and murder, adultery, calumny, and avarice. 'The worship of the Christian Church is properly to be considered as a restoration of the Patriarchal in its primitive simplicity and purity; and of the Patriarchal worship, the Sabbath was the noblest, and perhaps the simplest, rite.'—*Bp. Horsley*.

"If God should have demanded of man how many days of seven he would give to his service, three, I am persuaded would have been the fewest, as being but the lesser part of seven. And who can willingly deny half to Him that gave all? But God, dealing so graciously as to separate but one, how greatly should his goodness incite us not to deprive HIM of the least minute of it; nay, not to cast a thought towards our worldly business or pleasures on that day."—*Lord Capel*.

"May we all employ, in so right a manner, the few

Sabbaths, and few days, which we have to come on earth, that we 'enter,' at the conclusion of them, into that eternal Sabbath, 'that rest which remaineth for the people of God,' in heaven."—*Abp. Secker.*

EXTRACTS FROM NEWSPAPERS, &c.

ROYAL HUMANE SOCIETY.—To restore the apparently drowned. Cautions:—1. Send quickly for medical assistance.—2. Avoid all rough usage.—3. Never hold the body up by the feet.—4. Nor roll the body on casks.—5. Nor rub the body with salt or spirits.—6. Nor inject tobacco smoke or infusion of tobacco.

Methods of treatment:—Convey the body carefully, with the head and shoulders supported in a raised position, to the nearest house. Strip the body, and rub it dry; then wrap it in hot blankets, and place it in a warm bed in a warm chamber. Wipe and cleanse the mouth and nostrils.

In order to restore the natural warmth of the body, move a heated covered warming-pan over the back and spine. Put bladders or bottles of hot water, or heated bricks, to the pit of the stomach, the arm-pits, between the thighs, and to the soles of the feet. Foment the body with hot flannels; but, if possible, immerse the body in a warm bath, as hot as the hand can bear without pain, as this is preferable to the other means for restoring warmth. Rub the body briskly with the hand: do not, however, suspend the use of the other means at the same time. Apply sal volatile or hartshorn to the nostrils.

General observations:—On restoration to life, if the power of swallowing be returned, small quantities of warm wine, or weak brandy and water may be given. The patient should be kept in bed, and a disposition to sleep encouraged, except in cases of apoplexy, intoxication, and coup-de-soleil. Great care is requisite to maintain the restored vital actions, and at the same time to prevent undue excitement.

The treatment recommended by the Society is to be persevered in for three or four hours.

TOBACCO.—So sensible is every brute creature of the poisonous and deleterious quality of this plant, that not one of all the various tribes of beasts, birds, or reptiles, has ever been known to taste of it. It has been reserved to man alone to make of this poisonous plant an article of daily necessity for the gratification of his depraved appetite.—*The Mirror.*

PUNCTUALITY.—If you desire to enjoy life, avoid unpunctual people. They impede business and destroy pleasure. Make it your rule, not only to be punctual, but a little beforehand. For want of it many people live in a constant fever, and put all about them in a fever too.

The different ranks and orders of mankind may be compared to so many streams and rivers of running water. All proceed from an original and small and obscure source; some spread wider, travel over more countries, and make more noise in their passage than others; but all tend alike to an ocean where distinction ceases, and where the largest and most celebrated rivers are equally lost and absorbed with the smallest and most unknown streams.—*Bishop Horne.*

NOTICES TO CORRESPONDENTS.

We have received the Communications of E. A.; Rev. T. Holditch Rev. T. Farley; and A.

THE COTTAGER'S MONTHLY VISITOR.

MARCH, 1843.

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A CHINESE STORY.

"HOO-SHAON was a very poor man, yet he daily thanked heaven for pure bliss. His wife said to him: 'We have daily only three meals of greens, rice, and water. What do you call pure bliss?' He replied: 'Happily we live in times of peace, and experience none of the miseries arising from conflicting armies; happily there is nobody in our family suffers from hunger and cold; and happily none of us are laid on a bed of sickness, nor immured in a prison; if this be not pure bliss, I know not what is¹.'" These are the words of a heathen; but we, who call ourselves Christians, may learn a useful lesson from them. Our blessings are infinitely greater and more numerous than Hoo-Shaon's; are we half as grateful for them? He was thankful not only for what he enjoyed, but also remembered the evils which he was spared, and made these also a subject for thankfulness. Is this our practice? We perhaps do sometimes thank God for the gift of special blessings; but do we ever recollect also to

¹ Dr. Morrison.

praise Him for saving us from many calamities and afflictions which might justly be our portion, and under which so many others are suffering? We should do well to recall these to our minds frequently, and make them matter of thanksgiving to God. The first point named by this poor man may especially be noticed. What a blessing is it that *we* live in a country which is not the seat of war: we have so many years enjoyed this blessing that we are apt to forget it; the miseries which have lately been endured in other countries from this cause are known to most of us, and should awaken in us lively gratitude that we are in a land of peace and safety. And oh! let us pray that, as a nation, we may never be the means of stirring up war and discord again, but that those days may speedily come, when "they shall not learn war any more." We can, most of us, join also with Hoo-Shaon in the other points, for which he was grateful: let us be thankful for the daily supply of our bodily wants; and remembering those who are not so richly blessed, strive according to our means to provide for their wants: this, many who think they are too poor to be expected to give anything, may do in a variety of ways—by personal assistance, if not by pecuniary help. If we are blessed with health in our persons and our families, this is an especial cause for praise: and though sickness may, and must sometimes, visit us all, while in these mortal bodies, how much *more* abundantly is health bestowed; sickness is very rare in proportion. This poor Chinese had learnt the secret of *contentment*, and thus was happy: he pined not for more; but having food and raiment he was therewith content. Though a heathen, he had discovered the blessedness of this state of mind,—should it not shame us who are *told* it in God's word, and who yet are wanting in it. We are only now speaking of *temporal* blessings. What shall we say of the numberless *spiritual* mercies bestowed on us as a nation, and as individuals; that we have the light of the Gospel—God's holy word and ordinances? We have "pure bliss" set before us: do we seek to ensure it to ourselves? The Bible tells us where true joys are to be found, and how we may attain to them; it will be entirely

our own fault if we do not, for the way is open to all. God has shown us how (though in ourselves we deserve nothing but eternal misery,) we may come to those unspeakable joys which are at his right hand for evermore. Christ is the way; let us come to Him, believe in Him, and follow Him; pray for his Holy Spirit to dwell in us, and guide us evermore in the right way, the way of holiness: so shall we, whatever may be our outward condition, enjoy "pure bliss" and true contentment here, and come at last to the perfection of bliss in God's eternal presence.

SCRIPTURE CHARACTERS.

2 Chron. xvii.—xx.

JEHOSHAPHAT, FOURTH KING OF JUDAH, WHO LIVED ABOUT NINE HUNDRED AND TEN YEARS BEFORE CHRIST.

JEHOSHAPHAT was the son of Asa, and succeeded him upon the throne of Judah. The first act which the Bible history relates of him was, to "strengthen himself against Israel." We shall easily understand this when we remember that, ever since the ten tribes, that is, the kingdom of Israel, revolted from their lawful king¹, God, as a punishment for their sin, permitted them to be governed by wicked and idolatrous kings. The people followed the example of their rulers, and thus, at the time of which we speak, the whole nation was sunk in the deepest wickedness. They had indeed once belonged to the chosen people of God, and even now were called by the name of Israel; but they had sinned, and provoked God to anger, and all their privileges only added to their condemnation: an awful warning to those, who think that so long as they are members of the Church of God, and called by the name of Christians, they are safe, even though they may know and feel that their hearts are far from the God whom they profess to serve. Now Samaria, the country in which the Israelites dwelt, lay close to the kingdom of Judah. They envied the happiness and prosperity which Judah was enjoying, and they

¹ 2 Chron. x.

sought continually to injure and harass it. Jehoshaphat, therefore, took pains to strengthen himself against Israel, not only lest the peace and safety of his kingdom should be disturbed; but lest his people should be corrupted by the dangerous example continually before them of men professing to serve God, and yet giving themselves up to be the slaves of sin and Satan.

"And the Lord was with Jehoshaphat, because he walked in the just ways of his father David, and sought not to Baalim, but sought to the Lord God of his father, and walked after his commandments, and not after the doings of Israel. Therefore the Lord stablished his kingdom in his hand; he had riches and honour in abundance, and his heart was lifted up in the ways of the Lord."

In the third year of his reign Jehoshaphat sent a commandment to the governors in different parts of his kingdom, that they should instruct, and teach to the people the laws and commandments of God. He knew too well the blessedness of being a child of God, and an heir of heaven, to permit his people to live unwarned and unenlightened. He knew that king and people must one day stand together at the judgment seat of the King of kings, that he must then render a strict and solemn account of the talents committed to his trust, and the greatest talent was, the care of the souls of the people of God.

The work of Jehoshaphat was blessed; God gave him wealth, peace, and honour. All blessings come from God, both temporal and spiritual blessings. It is God alone that "can prosper our handy work," that can "bless the basket and the store," just as it is God alone that can break a prince's heart of stone, and give him a heart of love, to know "the unsearchable riches of Christ." Oh! that they who toil early and late that they may enjoy this world's prosperity, would remember that it is God alone who can give it, and that there is a better gift in God's hand, which they that ask may receive,— "The gift of God is eternal life through Jesus Christ our Lord." If they would but seek this greatest and best of treasures, "the pearl of great price," then all things needful for them will be supplied; "Seek ye first the

kingdom of God and his righteousness, and all these things shall be added unto you." Besides, if we seek these earthly things without God's blessing, they will surely prove a curse. They may be our ruin for time and for eternity, for God can curse our blessings¹. If we seek them with the blessing of God, desiring to devote them to his glory, then, and only then, will they prove blessings indeed.

"Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab." Ahab was king of Israel at this time. We have said that all the kings of Israel were wicked; but of Ahab, the Bible says, "There was none like Ahab, that did sell himself to work wickedness,"—he was so much more wicked than the others. With such an one did Jehoshaphat join affinity, that is, as we read in another place, he permitted his son Joram to marry the daughter of Ahab.

Not long after, Ahab persuaded Jehoshaphat to assist him in battle against the king of Syria. In this battle Ahab was killed, and Jehoshaphat having narrowly escaped being taken prisoner by the enemy, returned to Jerusalem. The conduct of Jehoshaphat was greatly displeasing to God: He sent his prophet to rebuke him. "Shouldest thou," said he, "help the ungodly, and love them which hate the Lord?" Alas, to how many Christians does this rebuke apply! We see them engaged in business and friendship with those whom they must know to be living "without God in the world." They form connexions for themselves and their families, apparently without a thought how their eternal interests may be promoted or impeded by it. In truth, a Christian's course on earth is hard enough, his temptations strong enough; and yet, many wilfully ally themselves to them who will cast in their way many a hindrance, and make "the strait and narrow way" many times more difficult. God has promised his protection, and that is sufficient for the weakest soldier of Christ; but if we wilfully expose ourselves to temptation and danger, we cannot expect to be carried through it in safety. It would be

¹ Malachi ii. 2.

to tempt God. Indeed, if we be true Christians, if we have the love of Christ shed abroad in our hearts, we cannot love those that hate or neglect Him¹.

It pleased God, about this time, to make trial of Jehoshaphat's faith. A great army, collected from the nations which dwelt around Judea, came up against him to battle. The attack was so sudden, that Jehoshaphat had no time to collect his regular army; he, however, gathered together a great number of his people, and standing in the midst of them, he offered up a humble prayer to God for deliverance. The Lord hearkened to the prayer of faith, and answered it by a miracle. When the people of Judah went out against their enemies, behold, they were all dead corpses.

The besetting sin of Jehoshaphat seems to have been, the careless willingness with which he would associate himself with those, who were likely to draw him away from the path of holiness. We have already seen one instance of this, when Jehoshaphat allied himself with wicked Ahab, and went with him to the battle; and we considered the severe rebuke which followed this conduct. We have at the close of his history, an account of a sin very similar to this. "Jehoshaphat joined himself to Ahaziah (son of Ahab), who did very wickedly." He joined with him in building ships, for their mutual convenience in trade; and thus again exposed himself and his people to the evil example of the Israelites. The plan, however, did not succeed; his works were destroyed, and the ships broken.

This is the last act recorded of king Jehoshaphat. His whole life seems to have been devoted to the service of God, in labouring diligently to make his people holy and happy. We do not find that he persisted in any sin, and we cannot therefore but hope, that he sought and found pardon. The best of Christians may be overtaken in sin, but they cannot persist in it. He that willingly reserves to himself the practice of one single known sin, cannot be a true servant of God. "We cannot serve two masters," we cannot love God and Mam-

¹ 2 Cor. vi. 14—18.

mon. Reader, do you feel unwilling to part with all for Christ's sake? O may the Spirit of God make you feel what Jesus Christ gave for you.

E. D.

A VILLAGE DIALOGUE.

"The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him." NAHUM i. 7.

IT was a fine summer's evening, when all work for the day was over, and the cottagers in my native village were at rest, and able to sit quiet with their families, or have some talk with their neighbours, that the following dialogue took place. Philip and Daniel lived not very far from each other, in the same village; both had been to school together, both were married and had families, and both were employed as day labourers on the adjoining farms. They were steady and sure friends, though very different in character: both were sober and industrious men, both were regular church-goers; but one was a deep thinking man, and the other never thought much till his friend put it into his head to do so. Some deep thinkers are apt to fancy, because they *think*, that they also *know* a great deal, and busy themselves to set their neighbours right, but do not remember they ought to begin at home. Our friend Philip was not one of these: when any thought struck him he used to take it to himself first, and when he felt its value he liked then to tell it to his friend—"he was ever ready to give an answer to every man that asked a reason of the hope that was in him with *meekness* and fear." We have marked this word "*meekness*," to mark our wish that all who teach others should remember, if they do it not with meekness, they will not do it in any way pleasing to God, or according to the direction of St. Peter, whose words we have just quoted. St. Paul, who, after Christ, has been one of our best teachers, says, "The servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient, in *meekness* instructing those that oppose themselves." But we must now relate what passed in this cottage on the quiet summer's evening we have mentioned before.

Daniel. Well, Philip, there you are, always at your Bible. I never come this way, man, at this time in the evening, without seeing you poring over that book.

Philip. We might all do many a worse thing, Dan: however, you are out for once, for this happens to be the Prayer-book, and not the Bible; and I have been thinking how sadly we get into the habit of joining in the prayers, without minding very much the sense of what we are saying.

Daniel. I do not think I can agree with you there, Phil; I am sure when I go to church I mean to think of what I am about; and if my head runs for a bit on something else, I always feel angry with myself, and try to set my mind right again.

Philip. Yes, Dan, I know what that means, the "wandering of the thoughts," as it is called; but it was not exactly of that I was thinking, but of the sense of the prayers, and that part where the people answer to the minister. Now, Dan, if you will just sit down I will tell you what I mean. When you came in at the door I had been reading this part of the Litany, where the minister says, "O Lord, let thy mercy be showed upon us," and then the people answer, "As we do put our trust in thee." Now, Dan, I was just thinking how much trust I had put in God. I was thinking when my wife was ill last winter, and work was so slack, whether I had put as much trust in God as He looked for, whether He had not shown much more mercy to me than I had put trust in Him. And yet every time I say this prayer, I ask Him to show me mercy just in the same quantity as I put trust in Him—"O Lord, let thy mercy be showed upon us," "As we do put our trust in thee."

Daniel. That never struck me; but I see it as plainly as you do now; and I am very sure we should all be badly off, if we had only as much mercy in return for the trust we put in God.

Philip. Ah, Dan, it is very easy when times are good, food cheap, and wife and children all well, to say, "God is very good to us; I thank Him for it; I will put my trust in Him:" but there is another time to say it, and feel it also, when work is slack, and bread dear, and

sickness comes into the house; it was then I was just thinking, Did I put trust in God? I fear I began to think God had forgotten me, because his mercy did not shine as bright as I thought it might do; but I was wrong, Dan; we are all wrong when we think God loses sight of us for a moment, we may feel sure there is mercy meant, however hard it may press on us for a time: we ought to be able to say with Job, "Shall we receive good at the hand of God, and shall we not receive evil?" "Though he slay me, yet will I trust in him." "O Lord, let thy mercy be showed upon us, as we do put our trust in thee."

Daniel. I don't think I shall again pass over those sentences in the Litany so quickly as not to attend to their sense; we do engage to do a great deal when we ask God to show us his mercy; it is as much as to say, "Lord, do not show me any mercy unless I put my trust in thee."

Philip. Ah! Daniel, there is no one thing that we ought to be more thankful for, than the knowledge that we are not to trust alone to our own merits, or our own prayers. "We have an Advocate with the Father, Jesus Christ the righteous." But though we do not trust to our prayers alone for God's never-failing mercies, still we must show by the earnestness of our prayers that we *trust* in Christ's power to grant our petitions—that, whether we are in trouble or in joy, we ought to have a due sense of all his mercies, giving "no thought for the morrow," but, "casting all our care on Him," so that when the minister says, "O Lord, let thy mercy be showed upon us," we may answer with a humble yet confident hope, "As we do put our trust in thee." F.

EXTRACT FROM AN ORIGINAL SERMON ON ISAIAH liii. 8.

"ALL we like sheep have gone astray," says the prophet. There was a path laid down for us to walk in, which would have led to eternal bliss, the path of love and obedience, of holiness and faithfulness. From this we have gone astray, turned from it by our own perverse and sin-

ful will, urged by the artifices of the tempter. By *one* transgression our first parents left it; we have left it by a *thousand*. Adam had no sooner lost the right direction, than he fell into many devious paths; and we have both followed him, and found out many more ways of wandering for ourselves. For whilst the strait path is a narrow one, the mountains of error are wide and vast; and the sinner who has once thrown himself upon them will wander far away in innumerable directions, all wrong, all perilous and fatal: so it has been with us; we have gone from the right way, and never again been able to recover it. By nature, we are always and totally estranged from it; and even when renewed by grace, how seldom do we walk on long together strictly in the narrow path; how many falls, how many stumblings are there, yes, and how many turnings, even then, either to the one side or the other! "Like sheep," says the prophet, "we have gone astray." Look at the weakness and folly with which that animal thrusts itself into danger, and runs from under its shepherd's care; notice its helplessness when in a situation of peril, and at the same time its timidity and suffering. *There* is a lively image of poor sinful mortals, always weak and frail in the extreme, yet trusting to their own guidance; wandering into the very jaws of ruin, to the brink of the bottomless abyss; when there, unable to help themselves, knowing not whither to turn for safety, and perishing in their own folly! Is it not so with us all, so far entirely, as our own evil nature and perverse wills are regarded? Have we not thus gone astray, and should we not go astray for ever, if left to follow our own headlong inclinations and senseless obstinacy? Do we not feel that all our self-seeking, all our pursuit of earthly good, all our submission to impetuous and evil passions, to the devices and desires of our own hearts, has been like the wanderings of a sheep from its fold and its pasture, into the dreary wilderness, its rocks and precipices? Can we dare to feel ourselves more safe, while in the ways of sin? Can we think of ourselves as more wise, or more happy, than the poor exposed and trembling animal whom our transgressions thus cause us to resemble? Where is the difference, except that we had light from above, the light

of conscience and of God's holy Word, to direct us aright; and we sinned in spite of it? We knew to do good, and did it not; we saw the death and ruin before us, and we plunged headlong and madly into it!

"We have turned every one," adds Isaiah, "to his own way." This is the description of our sin; it enables us to detect it, and to estimate rightly its folly and deserts. To turn every one to his own way, is the strongest expression the prophet could form of the iniquity of sin. But how differently does the sinner himself too frequently judge! How does Satan take him captive, and deceive him by a palpable lie! He teaches us that our *own way* is the one for us to follow; that there is no wrong in pursuing our own inclinations, and taking that course which we love and choose: and by thus working upon our self-will, he deceives us with the greatest facility. But in the judgment of the Most High God this is the very nature of *sin*, and one of its highest aggravations. That the creature should have a will at variance with that of his Maker, at variance with that perfectly just and holy will by which the universe ought to be entirely governed, is itself the most dreadful instance of depravity, and deserves the severest penalty. This alone is rebellion against the majesty of God, even were the will never carried into effect. But we have not only *desires* of our own hearts adverse to the will of our Maker, but these desires we have followed and made our law. We have *turned* every one to his own way: that is, have bent our attention, our mind, our pursuits, *away* from the Lord our God, and *to* our own pleasure. "Every one to his own way!" Could a more just, but a more sad and affecting picture be given of our sinful state? Imagine a multitude of rational and immortal beings all wandering into ruin, all in different directions, and scattered upon the various paths of death, and hurrying each to a different doom, but each to a tremendous and eternal perdition, and you see then the true description of this fallen world. Every one can observe and condemn the guilt of those sins in others to which they themselves have no inclination: you can see the wickedness of others' ways: you can condemn perhaps

the excesses of the drunkard, and the barbarity of the murderer, and the meanness of the thief; and perhaps look with tender eye upon the sins which more easily beset yourself: but remember that you have also your own ways also, and you must learn to look upon them with the eye that God beholds them with. See them then in the same light as you do those of the drunkard, and the murderer, and the thief; perhaps they may be in the Lord's sight as bad as their's; at least, they are *your* ways of sinning, your ways of turning from the Lord, and therefore of heaping up wrath against the day of wrath. Here is the iniquity of sin; not only that it proceeds to such a dreadful length, but that it sets up a *law* contrary to God, and that law the will of the creature rather than the will of the Creator. Each sinner sets up his idol in his heart; it is his own act, his own choice, his choice of something else instead of God: and the very variety of those which are chosen proves still more the depravity of our nature; which loves *every* false way, and only abhors the right and holy one; which seeks out many inventions with rebellious diligence, as if determined, that go where it may for peace, it will not go to God! Observe the numberless forms of sin, some those of the will, some those of the flesh, some those of the mind: each faculty has its abuse and its pollution; each is a nest of deadly things. Search, above all, your own soul, looking both inwardly at its unseen actings, and outwardly at its fruits in your life and conversation; and be well acquainted with the nature of the way into which you are most prone to turn, that you may know what it is in you at which the Lord God is most offended. This is what He looks to: let it be that which you look to also. If you are yet unturned, let this be the instrument of leading you to repentance, let this be the first and chief sin you repent of in solemn mourning before God. If you are seeking to live to Him, let this your besetting sin be that which you most constantly watch, the subject of your most anxious prayers, and most often bedewed with your repentant tears. Be assured it is this which God's eye is now most fixed upon; and a more solemn thought is still behind; be assured

that it is this which inflicted the deepest wound upon your suffering, crucified Saviour, and caused Him the bitterest agony which He bore for *you*. . . .

Into this view of it the prophet now leads us in the third clause of the text, "and the Lord hath laid on Him the iniquity of us all." In the margin of the page you will find the still more literal and striking sense of the passage thus given—"Hath made the iniquities of us all to meet on Him." Endeavour to conceive what a weight, what a multitude of iniquities did fall upon Him, if all we have gone astray, the whole race of man, and every transgression, every wandering of so many sinful souls, was visited upon the head of the Lord Jesus. The iniquities of us all *met* upon Him, were inflicted upon Him alone, upon the same sufferer, at the same moment—more particularly that moment when He was forced to cry out from the tormenting cross on which He hung, "My God, my God, why hast thou forsaken me?" We ought then, first, to be no longer astonished that the sufferings of the Lamb of God were so unspeakably great, for we hear that they were the punishment due to the iniquities of us *all*; but we learn the more to be astonished at the infinite love and mercy of the Lord, in that He would bear so much for our sakes, and lay it upon Himself by His own gracious act. And what then are the effects, the blessed consequences of His having thus borne our sins? The guilt of them is taken away, the penalty is exhausted. There remains no more vengeance due; no more sting or bitterness of past sin, except that of repentance. Christ has borne the whole, and we are free from condemnation on account of them. The ancient promises God has richly fulfilled, "I will blot out as a thick cloud thy transgressions, and as a cloud thy sins." He now calls to us with the voice of inviting mercy, "Return unto me, for I have redeemed thee." What then remains but that the sinner, convinced of his guilty wanderings, should return, in the assured hope that none of his iniquities shall be remembered against him. Believe, believe, with a heart stricken and broken on account of sin, but still full of hope, full of the hope of pardon and of restoration to holiness. Believe in the message of grace.

in order that you may be made holy, that, having before erred and strayed as lost sheep, you may now "return unto the Shepherd and Bishop of your souls." E.

HYMN FOR AN EXPERIENCED CHRISTIAN.

AND is it true that I shall be
A happy spirit, Lord, with Thee ?
And shall I ever see thy face
Within thy holy dwelling place ?

Yes, true it is that I shall be
A happy spirit, Lord, with Thee,
And even I shall see thy face,
Within thy holy dwelling place.

For me thy precious Son hath bled,
And o'er my heart his Spirit shed ;
The same pure Spirit, Lord, as thine,
Perfectly holy and divine.

My life is peace, and death will be
A happy moment, Lord, to me ;
For humble faith will cheer my heart,
And make it pleasure to depart.

No work of mine shall cloud the scene
That Jesus' love has made serene ;
But mantled in his righteous vest,
My soul shall find that heavenly rest,
With which thine own redeemed are blest.

A LAYMAN.

THE LORD'S SUPPER.

THE treacherous memory oft forgets
The deeds and words of living friends ;
But to recall a dying wish,
The grave a sad memento lends !

The night that Jesus was betrayed
Into the hands of wicked men,
He begged us to remember Him,
Till He in glory comes again.

It is no deed of hard attempt
The dying Saviour bade us do,
To keep in mind that blessed friend,
Who unto death was firm and true.

A simple feast of bread and wine,
Is all the Lord would have us keep,
That in the hearts of his redeemed,
The thoughts of Him may never sleep.

O thou, my heart, so keen alive
To wishes even unexpressed,
Yet thought to be, of those you loved
Among your earthly friends the best.

Say, who of all your earthly friends
Like Jesus ever loved Thee?
And treasure thou the tender words,
"Do this in memory of Me!"

Nor only treasure Jesus' words!
But eat in faith the sacred bread,
And drink the wine that figures forth
The precious blood that Jesus shed.

For Christian hope, and Christian peace,
Shall all their cheering influence give,
To sweeten life, to soften death,
To those who on their Saviour live.

A LAYMAN.

A TRUE STORY.

JOHN PRATT was once an honest working respectable young man, had gained the good-will of his employers, and the affections of a young woman whom he married. For a considerable time they lived together happily and contentedly; two lovely children might be seen playing before their cottage door; their abode was the picture of comfort and cleanliness, and in the pretty village of R—— there was not to be found a happier or better couple than John and Susan Pratt. An event, however, happened, which soon darkened their bright horizon. A Socialist shoemaker came to reside in this peaceful village, nor was he long before he commenced circulating his poison. At first he merely stood at his small shop-door on the Sabbath morning, without any change in his daily suit, and smiled, as if in contempt of the piety of his poor ignorant neighbours, who were flocking to God's house, to hear his holy word and praise his name. He soon began openly to scoff at and deride them. He was a man of some education and sense, was possessed with a powerful flow of language, had spoken before a meeting of his brother infidels in London. It was no wonder then that he became soon a kind of oracle at R——; many shook their heads at the mention of his name; some feared him, none liked or respected him. Unfortunately it hap-

pened that his cottage was near that of Pratt. Envyng him his neat abode, his well supplied garden, he was nevertheless seldom loath to partake of the good, though homely fare, which the board of his hospitable neighbour was covered with ; but they had received a serpent into their bosoms, which they were nourishing till it should sting them to their hearts' core. One evening Susan Pratt was shocked at an irreverent way in which Morgan spoke of the good pastor of their village. On his departure she told her husband her opinion of their guest : he replied, " But Morgan's a high-spirited fellow, and won't be put upon ; and I like him ; he says the parsons grind the poor : I believe he is right." Poor Susan tried to dissuade her husband from the notions he had caught ; but he was obstinate, and repulsed her ; that night was Susan's pillow moistened with her tears.

Morgan's visit was not soon repeated ; he feared Susan's piety, and could not stand against her arguments ; but, alas ! he had gained a too fatal influence over her husband's mind. Though Morgan did not often come to Pratt's cottage, he inveigled his victim into his, and there implanted in him the seeds of his accursed doctrine. John's accustomed place at Church was now almost always vacant ; the humble prayer he was once wont to repeat each night with his wife and children was either altogether neglected, or hurried over in such a way, that the observance of the custom became with him as great a sin as the breach of it. His manner became altered and brutal towards his wife ; his work was neglected ; the public-house was his daily refuge, where, with a few others as misguided and insane as himself, he listened to the infidel rhapsodies of Morgan : he soon became his staunch disciple. The word of God was never in his mouth, save when he blasphemed and ridiculed it ; he had learnt to despise prayer, almost to disbelieve in the God he once used to love and worship so devoutly. Poor Susan ! her's was a hard lot ; but she had consolations and hopes her miserable husband had long forsaken. She read in God's word that He was the father of the fatherless and the God of the widow, and she knew the same kind and merciful Being would strengthen her to bear her

bitter trials. Every night on her knees she implored God to pardon her misguided husband. Oftentimes would he come home savage and drunken, and find her pillow moistened with the tears he had wrung: but the time was at hand when God saw fit to interpose on the behalf of this wretched man, and He chose, as the instrument of his mercy, one of his little children.

One afternoon Susan began quietly to remonstrate with him on his guilty habits; she told him her earnings were insufficient for their support, and that ruin and disgrace stared them in the face if he did not amend his ways. He became furious, and even struck her; her children clung to her; he rushed from the house, and sought in spirits and riot to drown his evil conscience. He returned home about two o'clock; as he passed the small room where his two children slept, he fancied he heard a low murmuring; he paused and listened, he recognized his eldest child's voice, he softly opened the door without her perceiving him; she was on her knees, the pale beams of the moon fell on her cheeks, which were bedewed with her tears: she prayed God "to make daddy a good man, and teach him to love and be kind to mammy, for Jesus Christ's sake." The father was overwhelmed; the hour was come; he flew to her side, caught her in his arms, and then, for the first time for many a long day, fell on his knees, and implored pardon of his justly offended God. From that day John Pratt was an altered man; his acquaintance with Morgan ceased: he resumed his work. Susan was once more a happy mother and wife. How true it is, that, "out of the mouth of babes and sucklings thou hast ordained praise."

H. G.

CANADA.

THE following extract on the subject of emigration to Canada has been sent us by a valued correspondent, and we do not refuse it insertion, having no wish to withhold information from our cottage readers, respecting the real state of the countries into which so many are yearly passing from their homes in England. It is only the part of justice and kindness to make them acquainted with *both* sides of so important a question; to let them know what

may be said *against*, as well as *for*, their removing to a new home beyond the great Atlantic Ocean. We do not believe that the writer's object is to dissuade and deter all persons from seeking a better maintenance in a distant land, when they unfortunately find it hard to obtain one in their own. If *this* was the object of those remarks, we should hesitate in admitting them into our pages, because we fully believe that it is often both the interest and the duty of our countrymen to *emigrate*, i. e. to go out to the English settlements beyond the seas. We would not be understood to recommend that any English people should desert their own nation, and place themselves under another government, which is generally meant by "going to America," because in that case they lose many blessings and privileges which our form of government alone can afford. But the English colonies offer many favourable opportunities to those who have but small means, of improving the condition of their families and themselves; and labourers may find employment there when they are unable to procure it at home. Some of those colonies are more favourable than others, the climate, or the distance, or other circumstances making a difference which ought to be well considered by those who go out, before they make their choice. The following account describes the difficulties that attend a settlement in *Canada*, which is a colony, or country belonging to England, situated in the northern part of America. In consequence of its situation, and its being chiefly covered by forests, there are peculiar difficulties attending its settlement; the cold is very severe in winter; the country has to be cleared of wood before it can be cultivated, and there are but few towns to live in whilst the clearing is going on. All this must reasonably be expected; these difficulties and hardships must be admitted to exist; but they are not insurmountable. The thousands of persons who have been settled there for many years, and are in very comfortable circumstances now, had to go through the same difficulties at first, but by patience and industry they overcame them. It is right that all persons should know them before they go, and should count the cost, so that they may be prepared to

meet them. The poor have hardships to bear at home, and they will have them *there*; but the difference is, that, if they have diligence and patience, good conduct and perseverance, they will get over these first troubles, and have fewer afterwards. If their labours are blessed by the good providence of God, they will soon be better off than they were at home, and the hardships will be then forgotten. It is not to be denied, that the inclemency of a Canadian winter is very severe and trying, especially to those who have no comfortable home at first to protect them from its rigour. This makes it a question for consideration, whether that *particular country* is the best that a person intending to emigrate can choose. But it by no means should deter him from emigrating *at all*; because there are many other colonies belonging to Great Britain, to which this objection does not apply. There are some whose climate far exceeds the mildness and healthiness of our own; and whose fertility of soil is much greater, and the produce more abundant. It is true, they are more distant from home; and it is perhaps because Canada is not so far off, that many have chosen to go there. But the work of emigration is one that requires a man not to look back; if he determines to go, he must determine to *stay*; otherwise he never can succeed. If he is easily disheartened, he is scarcely fit to attempt an enterprise, which absolutely requires a large degree of courage, perseverance, and industry. For a person thus properly qualified, we apprehend that no employment can be more honourable, or more likely to reward exertion, than that of an emigrant. It was evidently the will of the great Ruler and Creator of the world, that man should thus "replenish the earth and subdue it," and his Divine providence will doubtless protect and prosper those of his servants, who go forth in obedience to his command, trusting to his care and guidance, after having prudently used all the means of consideration which are placed in their power. The very fact that the population of the country increases so rapidly, year after year, appears another evidence of the will of Him who "hath made all nations of men for to dwell on the face of the earth, and hath determined the bounds of their habitation," that of them the *whole earth*

should be overspread. Many are given to one country because they are required for another; and the vast empire of England has been given her, that she may spread far and wide over the whole world the blessed gospel, with which she is so highly favoured, and also the ancient and free institutions and form of government, by which she is blessed above all other nations upon the face of the earth.

The following extracts are made from a work written by a lady who emigrated with her husband to the back woods of Canada. She went through all the hardships of a settler's wife, and has set a good example of cheerfulness, courage, and good sense, showing us the spirit in which such difficulties must be met and overcome.

“ Peterborough is in Upper Canada, the chief town in the Newcastle district. Behind the town is a wide space, which I call the ‘Squatters’-ground,’ it being entirely covered with shanties, in which the emigrants endeavour to find shelter and comfort, till they have made a home for themselves on their respective grants of land. The *shanty* is a shed built of logs of timber, the chinks between the ground edges of the timbers being filled with sand, moss, and bits of wood; the roof is frequently composed of logs split and hollowed with the axe, and placed side by side, so that the edges rest on each other; the hollow side of every other log is left uppermost, so as to form a channel for carrying off the rain and melting snow. But rude as this covering is, it answers the purpose of keeping the interior dry. Sometimes the shanty has a window, sometimes only an open doorway, which admits the light, and lets out the smoke. All the shanties on the squatters’ ground were not like these; on the contrary, by far the larger proportion were inhabited by tidy folks, and had one, or even two, small windows, and a clay chimney regularly built up through the roof; some were even roughly floored, and possessed similar comforts with the small log houses. Many respectable settlers, with their wives and families, persons delicately brought up, and accustomed to every comfort before they came hither, have been contented to inhabit a hut of this

kind during the first or second year of their settlement in the woods. I have listened with feelings of great interest to the history of the hardships endured by some of the first settlers in the neighbourhood, when Peterborough contained but two dwelling houses. Then there were neither roads cut, nor boats built for communicating with the distant and settled parts of the district; in consequence, the difficulty of procuring supplies of provisions was very great. 'These particular trials,' observed my friend, 'principally fall to the lot of the first breakers of the soil in the unsettled parts of the country. If you question some of the families of the lower class that are located far from the towns, and who had little or no means to support them during the first twelve months, till they could take a crop off the land, you will hear many sad tales of distress.'

"Writers on emigration do not take the trouble of searching out these things, nor does it answer their purpose to state disagreeable facts. Travellers generally make a hasty journey through the long settled and prosperous portion of the country; they see a tract of fertile, well-cultivated land, the result of *many years* of labour; they see comfortable dwellings, abounding with all the substantial necessities of life; the farmer's wife makes her own soap, candles, and sugar; the family are clothed in cloth of their own spinning, and hose of their own knitting; the bread, the beer, butter, cheese, meat, and poultry, &c., are all the produce of the farm. A traveller, seeing all this, concludes that Canada is a land of Canaan, and writes a book setting forth these advantages, with the addition of obtaining land for a mere song, and advises all persons who would be independent and secure from want to emigrate. He forgets that these advantages are the result of long years of patient and unremitting labour; that these things are the *crown*, not the first fruits, of the settler's toil; and that, during the interval, many and great privations must be submitted to by almost every class of emigrants.

"Many persons, on first coming out, especially if they go back into any of the unsettled townships, are dispirited by the unpromising appearance of things about them.

They find none of the advantages and comforts of which they had heard and read, and they are unprepared for the present difficulties. Some give way to despondency, and others quit the place in disgust. It is better that all those who emigrate should know beforehand what they have to encounter. They should reflect that every rood of the land must be cleared of the thick forest of timber that encumbers it, before an ear of wheat can be grown; that after the trees have been chopped, cut into lengths, thrown together, or *logged*, as we call it, and burned, the field must be fenced, the seeds sown, harvested, and thrashed, before any returns can be obtained; that this requires time and much labour, and, if hired labour, considerable outlay of ready money; and in the mean time a family must eat. If at a distance from a store, every article must be brought through bad roads either by hand or with a team, the hire of which is generally costly, in proportion to the distance and difficulty to be encountered in the conveyance. Even a labouring man, though he have land of his own, is often, I may say generally, obliged to *hire out* to work for the first year or two, to earn sufficient for the maintenance of his family; and even when doing this, they, many of them, suffer much privation before they become independent. They have, however, the hope and *certain prospect* of bettering their condition in time, and this thought keeps up their spirits. They do not fear an old age of want and pauperism; the present evils will yield to industry and perseverance; they think also of their children; and the trials of the present time are lost in pleasing anticipations for the future." . .

"Seeing me begin to look somewhat disappointed, my friend said, 'Be not cast down, you will have all things *in time*, if you have patience, and use the means of obtaining them. In the mean time prepare your mind for many privations to which at present you are a stranger; and if you would desire to see your husband happy and prosperous, be content to use economy, and, above all, be cheerful. In a few years the farm will supply you with all the necessaries of life, and by and by you may even enjoy many of the luxuries.'

"I have already seen two of our poor neighbours that

left the parish a twelvemonth ago ; they are settled in Canada Company lots, and are getting on well. They have some few acres cleared and cropped, but the men are obliged to '*hire out*,' to enable their families to live, working on their own land when they can. The *men* are in good spirits, and say ' they shall soon have many comforts about them that they never could have got at home, had they worked late and early ; but they complain that their wives are always pining for home, and lamenting that ever they crossed the seas.' This seems to be the general complaint with all classes ; the *women* are discontented and unhappy. Few enter with their whole heart into a settler's life. They miss the little domestic comforts that they had been used to enjoy ; they regret the friends and relations they left in the old country, and they do not like the loneliness of the back woods. This prospect does not discourage me : I know I shall find plenty of occupation within-doors, and I have sources of enjoyment when I walk abroad that will keep me from being dull. Besides, have I not a right to be cheerful and contented for the sake of my beloved partner ? The change is not greater for me than him ; and if for his sake, and at his wish I have consented to leave home, and friends, and country, shall I therefore sadden him by useless regrets ? But I shall very soon be put to the test, as we leave this town to-morrow morning by ten o'clock. The purchase of the Lake lot is concluded. There are three acres chopped, and a shanty up ; but the shanty is not a habited dwelling, being merely an open shed that was put up by the choppers as a temporary shelter ; so we shall have to build a house. Late enough we are (September) ; too late to get in a full crop, as the land is merely chopped, not cleared ; and it is too late now to log, and turn the fallow, and get the seed in : but it will be ready for spring crops. We paid five dollars and a half per acre for the lot ; this was rather high for wild land, so far from a town, and in a scantily settled part of the township ; but the situation is good, and has a water frontage, for which my husband was willing to pay something more than if the lot had been further inland. There is a church here, and on Sunday

I was able attend to the service: this is the first opportunity I have had of attending public worship, since I had left home; and surely I had reason to bow my knees in thankfulness to that merciful God, who had brought us through the perils of the great deep, and the horrors of the pestilence. Never did ~~our~~ beautiful Liturgy seem so touching and impressive as it did that day, offered up in our lowly log-built church in the wilderness. This simple building is situated at the foot of a gentle slope on the plains, surrounded by groups of oak and feathery pines: it is a sweet spot, retired from the noise and bustle of the town; a fitting place in which to worship God in spirit and in truth."

Sent by E. A.

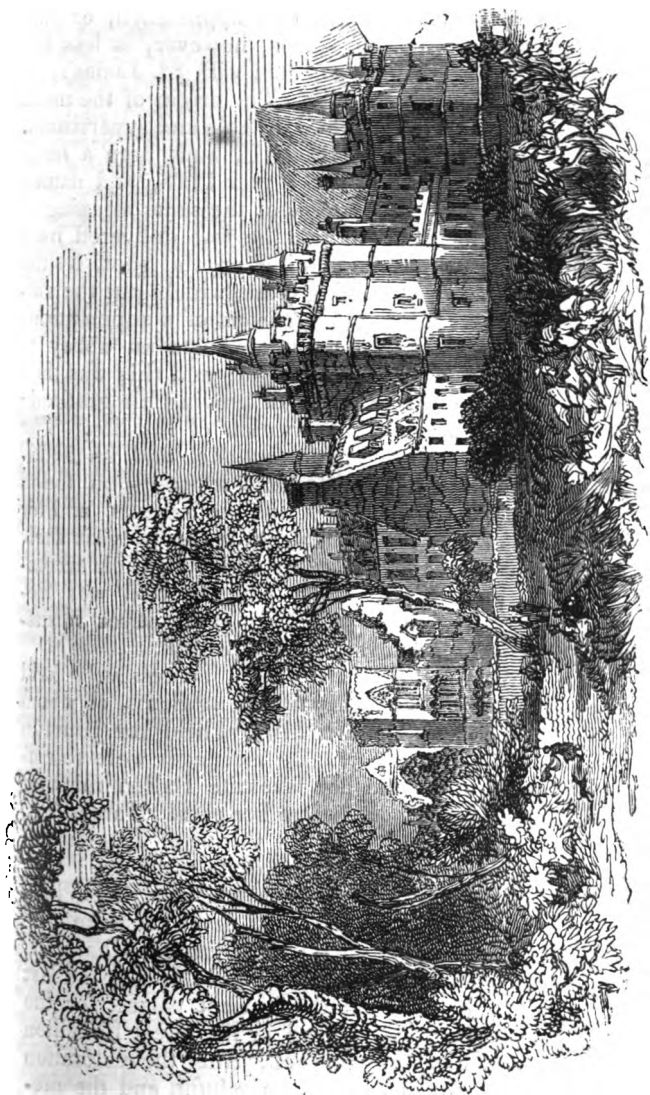
"ALL MAY DO GOOD."

THE rector of a small parish in Essex was one evening sitting by himself, when his servant entered with a piece of paper, on which were inscribed the names of the several servants of the house, with a small subscription attached to each name. "The little boy Gray, sir, has such old shoes, that if you would be so kind as to let us have a pair of those you bought for the parish, we have clubbed together to pay for them." The master, delighted with this little proof of Christian love and charity in his establishment, cheerfully consented, and the poor child was made as happy by his new shoes, as those who had, by their small individual contributions, shown their readiness to assist their poorer brethren. Servants have many and daily blessings, and they have it in *their* power, as we *all* have, to add to the comfort and happiness of their fellow creatures.

A. R.

PALACE OF HOLYROOD-HOUSE.

THIS is almost the only ancient palace of the kings of Scotland, which is not in ruins. As the scene of many important events in Scottish history, as having long been the residence of many of the kings of that country, it has a great degree of interest attached to it. Its situation in Edinburgh, which is the capital of Scotland, is very much like that of the royal palaces in London;



THE PALACE OF HOLYROOD-HOUSE.

formerly built in what were the suburbs of the two cities, and almost in the country, but now approached, or surrounded, by the town itself. This, however, is less the case with the palace before us, than with St. James's, or Buckingham Palace, in London. The origin of the name by which it is called is enveloped in fable and superstition. One of the ancient kings, David I., built here a large and magnificent abbey, about the year 1128, and named it after the Holy Rood, which is of the same meaning as *Cross*, because he supposed that he was delivered from the attack of a stag while hunting on the spot, by the appearance of a bright shining cross, which put the animal to flight. According to the custom of a superstitious age, he thought himself bound to dedicate an abbey to the Cross which had appeared to him; and this was then supposed to be the best method of proving his gratitude to Almighty God for the preservation of his life. The Abbey was a very rich and important one, and its buildings being spacious and handsome, it was soon found convenient for the assembling of the parliaments, and for the residence of the kings when they came to visit their capital. Soon a regular palace was built for their accommodation, very near the Abbey Church, and was frequently beautified and rebuilt, after the injuries it sustained in the wars and invasions of Scotland.

Robert Bruce and Edward Baliol successively held their parliaments there; Mary Queen of Scots, of whom we read so much in English history, held her court in this palace; her two unfortunate marriages were solemnized within its walls, and her favourite Italian minister was here murdered almost before her eyes. James VI., who afterwards succeeded to the throne of England as James the First, made this his favourite residence; after his departure the two kingdoms have always been held under one sceptre, and Scotland has never been the permanent abode of any king of Great Britain. Charles I. came to Holyrood to be crowned, and this was the last state solemnity held within the ancient palace, for the greatest part of it was destroyed in the Great Rebellion by the violent soldiery of Cromwell. After the restoration of Charles II. it was ordered to be rebuilt, and the pre-

sent magnificent structure was then designed by an eminent architect, Sir William Bruce. It was never, however, the permanent residence of any succeeding monarch. In the year 1745 the young pretender Charles took possession of the old apartments, but in a few weeks afterwards they were occupied by his conqueror, the Duke of Cumberland, on his victorious return from the field of Culloden. Of late years the palace has been applied by the benevolence of our sovereigns to a most excellent and charitable purpose, by being made the asylum of the unfortunate royal family of France, when they fled to our happy shores from the rage of the Revolution. The mother of king Louis XVI., who was inhumanly murdered by his subjects, found hospitable refuge in Holyrood House for many years. And afterwards Charles X., when he was driven from his dominions, retired to the same peaceful retreat in which he had before found a safe refuge from the fury of the French people. All will agree that an ancient palace could not be applied to a more holy or appropriate use, than that when it had become unnecessary to the sovereigns to whom it belonged, it should form a "city of refuge" to princes in distress; more honoured in being a house of mourning than ever it had been as a house of feasting, and especially since those who found in it shelter and protection were of a family which had been hereditary enemies of our kings and country.

THE PARISH-CLERK AT M—.

THEY who engage themselves in the Christian employment of searching out the history of the destitute and distressed, for the purpose of administering relief to those who are worthy, will very often be rewarded by discovering and bringing to light circumstances and characters which it is a happiness only to *hear* of, as existing in this sinful world. Amid the many dreadful cases of vice and imposture which will grieve and disappoint them, there will frequently arise others of a very different description, which will amply reward their trouble, by affording the purest and most exalted pleasure a benevolent mind can enjoy. It has very commonly been found

that the noblest and best instances of true piety and holiness are, like some of the loveliest flowers, the least extensively known; that, like them, they often blossom in obscurity, and are humbly hidden from public notice, partly by the influence of their own lowliness of mind, and partly by the retired circumstances in which they will best flourish. Here and there they may be discovered, by those who make the effort to find them; in some lowly cottage, and amid the utmost poverty, there are hidden the best examples not only of patience and contentment, but also of charitable benevolence, and noble self-denying generosity. It is chiefly for the purpose of showing to our readers an example of this kind, and telling them how much good may be done, and how much active charity exercised, in the humblest condition of life, that the following little story of a generous parish-clerk, in a small country village, is submitted to their perusal. The office of the parish-clerk, as most of our readers know, imposes upon him the duty of waiting and attending upon the clergyman, in the performance of many of his public duties; and therefore it may be reasonably expected that he should manifest a still greater degree of respect towards the person and the office of his minister, than the rest of the parishioners. He is doubly bound to reverence him, as a master as well as pastor. But in the parish-clerk of M— there was evidenced a still higher and nobler degree of attachment and respect, than many would perhaps think that his office and his connexion required of him. The circumstances of the case which follows became known to a gentleman when he was making inquiry respecting the character and necessities of a clergyman's son, who was compelled by poverty to solicit his assistance. Upon asking for information in the neighbourhood where his father had resided, the gentleman found that the young man was the son of a clergyman, who had died in very indigent circumstances, owing to the misconduct of some of his family, and the crafty practice of a near relation. The widowed mother had become nearly destitute, and her son having unfortunately failed in a business he undertook, was thrown upon her for his subsistence, who

ought now to have been her support and protection. They had wandered far from the place where the clergyman had died, and yet even to that distance did the sympathy and kindness of one of his former parishioners, and he among the humblest of them all, follow and attend them. It was found that the parish-clerk, in whose arms the aged clergyman had died, and his father, the former Rector, before him, had been deeply mindful of the sufferings of the afflicted family of his former master. Many would perhaps think, what could a poor labouring man do to help a lady and her son in this distress, when they were, besides, far away from him in a distant town? But the clerk had taken out of his little all—no less a sum than one pound, and had sent it to the widow of his beloved pastor. Nor was he satisfied even with this; so deeply affected was the venerable old man by the situation of his former master's family, and so unalterably attached to their memory, that he had received the young man for five or six weeks in his house, had shared his morsel with him, and told him at parting, that whenever he had no better place to go to, he should always find a home with him, and share his bread as long as he had a bit to put before him. Whether this noble conduct of the excellent old man proceeded from a feeling of gratitude for long past favours he had received, or from a spirit of generosity and kindness, it was equally admirable as an example. Too often the connexion between master and servant, superior and dependant, is thought only to last so long as the one has favour or wages to receive from the other; it is too much regarded as a mere matter of bargain and hire; and the ancient and sacred feeling of mutual regard and attachment, and that of unalterable respect from the inferior towards those placed in authority above them, is fast melting away from the minds of thousands. May there be many such examples as the above to stay the progress of this corruption, and to spread abroad a more Christian feeling and conduct, than the spirit of our times is calculated to teach. May there be many to admire, and also to imitate, the faithful kindness and excellent charity of this humble, but worthy servant of the church. E.

POWER OF GUNPOWDER.

EVERYBODY has heard of the Shakspeare Cliff, and I have no doubt that a majority of your readers have seen it. I should feel it a superfluous task to speak of its vast height, were not the next cliff to it, on the west, somewhat higher. That cliff is Round Down Cliff, the scene and subject of this day's operations. It rises to the height of 375 feet above high-water mark, and was, till this afternoon, of a singularly bold and picturesque character. To understand the reasons why it was resolved to remove yesterday no inconsiderable portion of it from the rugged base on which it has defied the winds and waves of centuries, I must make your readers acquainted with the intended line of railroad between Folkestone and this place.

At Folkestone there will be a viaduct of great height and length. Then there will be a tunnel, called, from a martello tower near it, the Tower Tunnel, one-third of a mile in length. Then comes a cutting through the chalk of two miles in length, called Warren's cutting. Then comes the Abbot's Cliff tunnel, one mile and a quarter in length, and now half finished, although only commenced on the 16th of August last. From the Abbot's Cliff tunnel to the Shakspeare Cliff Tunnel, the railroad will be under the cliffs close to the sea, and protected from it by a strong wall of solid masonry two miles long, and with a parapet of such a height as will not preclude passengers from the splendid marine view which lies under them. Now it was found that when a straight line was drawn from the eastern mouth of the Abbot's Cliff Tunnel to the western mouth of the Shakspeare Tunnel, there was a projection on the Round Down Cliff which must be removed in some way or other to insure a direct passage. That projection, seen from the sea, had the appearance of a convex arc of a circle of considerable diameter. It is now removed, and some idea of its size may be formed from the fact, that a square yard of chalk weighs two tons, and that it was intended by this day's experiment to remove one million tons. The Shakspeare Tunnel is three-quarters of a mile long, and it is about the same distance from that tunnel to the town of Dover.

I now proceed to describe, as briefly as I can, the means employed to detach from it such an immense mass of solid matter. Three different galleries, and three different shafts connected with them, were constructed in the cliff. The length of the galleries or passages was about 300 feet. At the bottom of each shaft was a chamber eleven feet long, five feet high, and four feet six inches wide. In each of the eastern and western chambers 5500 pounds of gunpowder were placed, and in the centre chamber 7500 pounds, making in the whole 18,000 pounds. The gunpowder was in bags, placed in boxes. Loose powder was sprinkled over the bags, of which the mouths were opened, and the bursting charges were in the centre of the main charges. The distance of the charges from the face of the cliff was from sixty to seventy feet. It was calculated that the powder, before it could find a vent, *must* move 100,000 yards of chalk, or 200,000 tons. It was also confidently expected that it *would* move 1,000,000 tons.

The following preparations were made to ignite this enormous quantity of powder:—At the back of the cliff a wooden shed was constructed, in which three electric batteries were erected. Each battery consisted of eighteen Daniel's cylinders, and two common batteries of twenty plates each. To these batteries were attached wires which communicated at the end of the charge by means of a very fine wire of platina, which the electric fluid, as it passed over it, made red-hot, to fire the powder. The wires, covered with ropes, were spread upon the grass to the top of the cliff, and then falling over it were carried to the eastern, the centre, and the western chamber. Lieutenant Hutchinson, of the Royal Engineers, had the command of the three batteries, and it was arranged that when he fired the centre Mr. Hodges and Mr. Wright should simultaneously fire the eastern and the western batteries. The wires were each 1000 feet in length, and it was ascertained by experiment that the electric fluid will fire powder at a distance of 2300 feet of wire.

About ten o'clock the directors of the company, accompanied by Mr. Cubitt, the engineer, and several of their friends, mounted the top of Round Down Cliff, and pro-

ceeded to a marquée at the west end. The surrounding hills and downs were covered with groups of persons, some of whom did homage to the might of gunpowder, by keeping at a mile's distance from the scene of the explosion. Two steamers also put out to sea, filled with passengers, and took their position at the distance of about half-a-mile from the cliff.

It being arranged that the explosion should take place at two o'clock, when that hour arrived the general excitement became intense. At ten minutes past two Mr. Cubitt ordered the signal flag at the directors' marquée to be hoisted, and that was followed by the hoisting of all the rest. A quarter of an hour soon passed in deep anxiety. A maroon was thrown over the cliff, and on its explosion with a loud report, all the flags were hauled down. Four more minutes passed away, two more maroons were fired, and all the flags except that on the point to be blasted were again hoisted. The next minute was one of silent, and breathless, and impatient expectation. Not a word was uttered, except by one lady, who, when too late, wished to be at a greater distance. Punctual to their arrangement, the miners communicated the electric spark to the gunpowder by the connecting wires on the signal being given. The earth trembled under our feet. A stifled report, not loud, but deep, was heard. The base of the cliff, extending on either hand to upwards of 500 feet, was shot as from a cannon under the superincumbent mass of chalk seaward, and in a few seconds not less than 1,000,000 tons of chalk were dislodged by the fearful shock, and settled gently down into the sea below, frothing and boiling as it displaced the liquid element, extending outward on its ocean bed to a distance of perhaps 2000 or 3000 feet. Tremendous cheers followed the blast, and a royal salute was fired. The sight was truly magnificent. Such was the precision of the engineers and the calculations of Mr. Cubitt, that it would appear just so much of the cliff has been removed as was wanted to make way for the sea-wall; and it is reckoned the blast will save the company a very considerable sum. Not the slightest accident occurred.

MISSIONARY INTELLIGENCE.—NEW ZEALAND.

THE Rev. W. Williams, who has been for upwards of two years the only European labourer in this extensive and much blessed field of exertion, has furnished a full view of its condition, by the following facts, contained in a letter, dated July 26, 1841.

1st. The geographical extent of this district is 180 miles on the map; but, in consequence of the difficulties of the road, it requires from twelve to fourteen days' hard travelling to pass through the whole of it.

2nd. The idols are already cast "to the moles and the bats," the swords are "beat into ploughshares, and the spears into pruning hooks;" that is, the whole fabric of the native superstition is gone, whether relating to the living or the dead; the old priest being as forward to take this step as any others. Their weapons of warfare are laid by, their animosities with distant tribes are given up, and their petty quarrels are settled by arbitration.

3rd. The disposition to receive instruction, shown by the fact that more than 8000 persons assemble every Lord's day to worship the God of Christians, for the most part in chapels neatly built.

4th. The desire to possess Testaments and Prayer Books, for the purpose of obtaining which they will come from very distant parts, and for which they are always ready to pay, when the distance does not prevent them from doing so. Numbers have brought a payment beforehand, to make sure of early possession on the arrival of a supply; and since the Testaments printed in New Zealand are expended, they are perfectly satisfied to leave their payments, hearing that others are on the way from England.

5th. The number of candidates for baptism; upwards of 1400 of whom are under weekly instruction.

6th. The number of native Christians, 878 adults having been received into the Church of Christ after careful examination, and 363 children, making a total of 1241. Among the adults are included a large portion of the leading chiefs.

7th. The general consistency of conduct in those who profess Christianity.

A great work has assuredly been accomplished, in which the hand of the Lord has been signally manifest. It has "not" been "by might nor by power," but by the Spirit of the Lord of Hosts.

The history of New Zealand missions, during the last few years, furnishes many pleasing and satisfactory proofs, not only of the avidity with which the Christian natives seek to possess copies of those portions of the Word of God which have been translated into their language, but also with the diligence and attention with which they endeavour to "read, mark, learn, and inwardly digest" them. Mr. J. Matthews, writer of the "Book of Psalms" in the native language, is very highly esteemed: the natives seem to prize it more than gold or silver. One of the missionaries thought it would be profitable for the Sunday School natives to be exercised in learning by memory the 26th chapter of St. Matthew's Gospel. This was to be said on Easter Sunday. Numbers stood up, and succeeded as far as twenty or thirty verses: but there were five young men who repeated the whole of the seventy-five verses without any assistance. This was encouraging; and it was then given out that on Whitsunday the 2d chapter of the Acts should be repeated by all who could say it, and that a Psalter should be the reward. Twenty stood up to repeat, and fourteen repeated the whole of the chapter, which contains forty-seven verses, without being told one word. They are now trying the 109th Psalm.

The Rev. R. Maunsell writes:—"Having promised a New Testament to one of the congregation, about five days' journey from hence, as a reward for the superior neatness and care exhibited in the erection of their chapel, one of the party accompanied me the whole way back; and, finding that the Testaments had not yet arrived, has this day proceeded to Mr. Hamlin's, twenty-five miles distant, to obtain it. Thus, when he has reached home, he will have taken twelve days' journey for this one book."

A useful lesson may be learned from the following account, given by a Missionary labouring amongst the North

American Indians. "January 3, 1841.—I was driven to the Grand Rapids by one of my Indian boys; but such was the intensity of the cold, that though I was almost buried in woollens, and covered with a buffalo robe, I could not keep myself warm. The horse was completely white with hoar frost, and the icicles were hanging from that part of the boy's hair which came below his cap. Notwithstanding the severity of the weather, the church was, as usual, quite full.

"Jan. 12. The weather is so extremely cold, that I can now go out very little, except to the school-room. The lecture this evening was very well attended: the cold, be it ever so severe, never prevents the Indians from coming to the school "to prayers," as they call our evening service. What a striking contrast, in this respect, does our little village present, when compared with the state of highly favoured England! Generally one-half, and sometimes three-fourths, of the adult population of the Indian settlement assemble daily for the purpose of worshipping God, and listening to the truths of the Gospel."

MELANCHOLY RESULTS OF UNGOVERNED PASSION.

BEWSEY Farm, near Warrington, is tenanted by a respectable farmer named Crosby, who is assisted in his agricultural occupations by several sons. On Wednesday afternoon, the 18th inst., one of these sons, Thomas Crosby, and one of his younger brothers, went out rabbit-shooting over the farm, and on their return, prior to their fowling-pieces being discharged or laid aside, a quarrel took place between them. From words they got to blows, and in the heat of passion, Thomas Crosby was struck on the head by his brother with the but-end of his gun, which going off at the moment, the contents barely escaped entering the thigh of the party striking. The stock of the gun was shattered to pieces, and such was the force of the blow, that a portion of the lock of the gun fractured the skull and lacerated Thomas Crosby's brain. Medical assistance was immediately obtained, but the surgeons have no hope of his recovery.—*Manchester Guardian*.

EXTRACTS FROM NEWSPAPERS, &c.

INTRODUCTION OF THE CULTIVATION OF FLAX INTO SCOTLAND.—We understand that Sir Francis Mackenzie is about to introduce the cultivation of flax on a large scale on his estate at Conon, which has in this country of late been quite abandoned. Some time since a rig of lint was to be seen on almost every farm, but the practice has fallen into disuse. It is very probable, however, that the example of so distinguished an agriculturist as Sir Francis Mackenzie, will have the effect of re-introducing the cultivation of lint in the district.—*Inverness Courier*.

POTATOE PAINT.—Take a pound of potatoes, skinned and well-baked, bruise them in three or four times their weight of boiling water, and then pass them through a hair sieve. Add two pounds of chalk in fine powder, previously mixed with double the weight of water, and stir the whole well together. This mixture will form a glue, to which any colouring powder may be added, even charcoal, brick, or soot, for painting gate-posts, &c., which are exposed to the action of the air.

CAUTION—BLANKETS.—At this season of the year people purchasing new blankets should be particularly cautious that they are well dried before they are laid upon a bed. Many houses sell them just as they are received from the manufacturer, without stoving them. The damp may be detected even by the feel, which many people imagine to be the oil or grease contained in the wool. This is an erroneous notion, and the ill consequences are—rheumatism and a severe cold all the winter, and, perhaps, even death, through a neglect of their not being well dried. These remarks apply equally to flannels.

CHURCH BUILDING.—In a recent speech at Chester, the Lord Bishop said that, within the last forty years, there had been more churches built in three dioceses alone—namely, London, Winchester, and Chester (probably amounting to 400) than in the whole country, from the Reformation to the year 1800.

Only eleven mail coaches now leave London daily for the country. A few years since, before railways were formed, there were nearly thirty that used to leave the General Post-office. The number of miles which the mail coaches going to and from London daily travel on turnpike roads is about 5000. The number of miles which the different railway companies convey mails daily is 4435. Cross-road mails in England, Scotland, and Wales, run over nearly 12,000 miles of ground every day. Thus, by principal conveyances the correspondence in this country is conveyed over more than 20,000 miles of ground every twenty-four hours. From these principal conveyances innumerable mail carts and horses and foot letter-carriers branch off, and every road, lane, street, and court, in the kingdom is traversed from sunrise to sunrise.

The Duke of Buccleugh, it is said, has acquired a territory in our American colonies, and is about to send out as many of his tenants in Liddesdale as will go.—*Greenock Advertiser*.

NOTICES TO CORRESPONDENTS.

We have received the communications of *E. A.*; *H. G.*; *Rev. T. Farley*; *J. G.*; *F.*; *A.*; *T. D.*; *A Layman*; *E. D.*; and some anonymous correspondents.

THE

COTTAGER'S MONTHLY VISITOR.

APRIL, 1843.

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"CHRIST IS ALL."

IN these three short words the Apostle gives us, as it were, a wedge of gold, a small but solid mass of precious metal. So inestimable is its value, and so full its substance, that we may beat it out into the leaf; we may divide and subdivide it, till there is sufficient to supply the wants of every individual, to meet the exigencies of every case. In various particulars Christ is all to every sincere Christian. The salvation which He offers to those who love and trust Him is something far beyond what the world generally supposes it. By the worldly, ignorant, unthinking man, who hears the Gospel without understanding it, who talks of God without obeying Him, who calls himself a Christian without knowing what a Christian is, the salvation of Christ is considered as having little or nothing to do with our character and happiness in this world. He acknowledges, indeed, that he must not steal, or murder, or commit adultery: but what does he in this more than others? would not the poor ignorant heathen acknowledge the same? If this were

that Christ requires of us, the Jew, the Greek, the Barbarian, or Scythian, would be all Christians. Oh no! To be Christians, to be partakers of that salvation which Christ offers to his people, is as different from this as light from darkness. Salvation does not consist barely and merely in being exempted from hell-fire; but it changes our nature, it gives new desires, new inclinations; it puts fresh vigour into our sleepy souls; in a word, it prepares us here for glory hereafter. The consummation of Christ's salvation is glory in heaven; but between us and that glorious state there is a great gulph fixed; there are many hindrances and difficulties to be surmounted, many struggles against the world, the flesh, and the devil. In all these Christ is our salvation; He is the author, as well as finisher, of that grand scheme which begins with trial, but ends with glory; and though our salvation in this world never is complete or perfect, yet it is so far complete, its effects are so evident, and its consequences so certain, that with truth it may be said, that to all true believers "Christ is all and in all."

From the hour in which God placed a flaming sword to keep the way of the tree of life, when sentence of banishment was passed on our first parents, to exclude them from the privileges and joys of Paradise, Christ only could restore us to those blessings we had forfeited. All the miseries with which this world abounds are the consequences of sin. What is it that hath filled every place and age of the world with so many dreadful tokens of God's displeasure? What was it that cast the angels out of heaven, and degraded them from their glorious state? What was it that brought destruction upon the old world, on Sodom and Gomorrah, on Admah and Zeboim? What was it that broke off the natural branches, and hath for so many hundred years separated the Jews from the rest of mankind, a byword and reproach through all the nations of the earth? The whole creation groaneth and travaileth together in pain; the punishments are many, but sin is the one great cause. Christ, then, is that "Lamb of God which taketh away the sins of the world." He relieves us "from the curse of the law, being made a curse for us." As sin is all in producing misery, so Christ is all in restoring happiness.

"Thousands of rams, and ten thousands of rivers of oil," would never have satisfied the righteous justice of God; the "fruit of the body" would never have expiated "the sin of the soul." The Christian believes this as firmly as he believes the evidence of his senses: he sees with the eye of faith as clearly as with the bodily eye. "Know ye not that the unrighteous shall not inherit the kingdom of heaven?" If you know anything in religion, you must know this, you must admit this, that heaven can never be a habitation for sinners. On earth there is a mixture of corn with chaff, of wheat with tares; but in that day, when God shall come with his "fan in his hand, and thoroughly purge his floor," then shall the chaff and tares be driven out for ever. Oh! how hath sin debased and vilified our once glorious nature! How are our souls darkened and stained! To St. Paul this was so great an affliction, that he who could bear all outward trials without a murmur is yet discouraged and impatient at the prevalence of sin. But Christ is the one "fountain opened for sin and for all uncleanness." He "is all and in all," to fill the souls of his true disciples with that good which may qualify and prepare them for heaven. It is the decree of God that none shall be admitted into glory but those who have been sanctified by grace. We must first be made meet, before we can "partake of the inheritance of the saints in light." Heaven must first enter our souls, before they are capable of ascending to heaven. This is the work of Christ. He renews the soul, He creates it again after his own likeness; He gives it those spiritual tastes and inclinations which will hereafter ripen into perfection. And how just is it, that holiness here should be a necessary step to happiness hereafter! Do we not all submit to trial and probation even in our worldly concerns? Are we not prepared by education for that profession to which we belong? No man enters upon a business till previous diligence and instruction have prepared him for it. And so it is with heaven. The carnal heart can never relish spiritual enjoyments. To those who know nothing of the real pleasures of religion, all serious occupation is irksome and unwelcome. There are many indeed who, for form's sake, bear for an hour or

two with the tediousness of religion; but their thoughts are all the time on earth. "When," they ask, "will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat?" We can never "approve the things that are excellent," till the judgment has been enlightened, till our fears have been awakened, till our hopes have been raised, till we have received of the fulness of Christ. Our Lord Himself says, "I am come that they might have life, and that they might have it more abundantly." Life in its essence, and life in its abundance, are both from Him.

Again, "Christ is all" to those who receive benefit from his ordinances. It is from Him alone that their power is derived, by Him their efficacy is secured. It is his promise which encourages us to meet together in public worship. "Where two or three are met together in my name, there will I be in the midst of them." It is He who makes the foolishness of preaching effectual to salvation. He speaks not only to the ear, but to the heart. "Did not our hearts burn within us, while He talked to us by the way, and while He opened to us the Scriptures?" But more especially is the blessed Spirit of Christ in us and with us, when we draw nigh unto Him in his sacraments. In baptism Christ is all and in all. It is He who baptizes with the Holy Ghost and with fire. In the holy communion it is his presence which consecrates the sacred elements of bread and wine to the comforting and refreshing of our souls. Without that presence what can the waters of baptism do to the washing away of sins, or the bread and wine to the strengthening of our souls? Here again it has pleased God in the weakness of the instrument to show forth the power of the agent. "He has chosen the foolish things of this world to confound the wise," and "things that are not, to bring to nought things that are, that no flesh should glory in his presence." In other words, it is the simplicity of the outward visible signs in baptism and the Lord's Supper, which is our surest proof that in those ordinances "Christ is all and in all." No one can be so ignorant or superstitious as to suppose that the water can of itself wash away sin, or that the bread and wine can

of themselves strengthen our souls. No; it is the divine presence of Christ Himself, it is the virtue and power which He imparts to the water and wine, that can alone render them effectual to our salvation. When the woman that had an issue of blood touched the hem of our Saviour's garment, was it that touch which cured her? Surely no: it was our Lord's miraculous power which was communicated to her through the visible interposition of his garment. When He anointed the eyes of the blind man with clay, was it the clay which cured his blindness? Surely no: He used the clay, that He might convince the people of his Almighty power, by using such plain and simple means. The afflicted woman and the blind man were rendered capable by their faith of receiving the benefits of Christ's presence; and thus it is with all true believers who seek the Lord in his sacraments. If they approach his holy table with humble and believing hearts, He is immediately present to comfort and to bless them; "they are one with Christ; and Christ with them;" "He is all and in all."

Again, Christ is all to his faithful people in supporting them through the trials and changes of this mortal life. It is true indeed that the real Christian lives by faith; but in the best of men so much of human infirmity still remains, that they are often liable to be drawn aside by the temptations of a sinful world. But Christ is all to free them from these dangers. His "strength is made perfect in our weakness." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Relying on this promise, the Christian walks boldly forward through the valley of the shadow of death. Who was it that enabled the noble army of martyrs to march without shrinking against the united powers of the world and death? Who was it that strengthened St. Paul to triumph against all his enemies? Who was it that walked with Shadrach, Meshach, and Abednego in the fiery furnace? "Did we not cast three men bound into the midst of the fire? Lo! I see four men loose, walking in the midst of the fire, and the form of the fourth is like the Son of God." Though the furnace of affliction be heated even seven times hotter

than it is wont, the same divine Guardian is ever ready to protect and save his true disciples. "He is at their right hand, that they cannot be moved." Assaulted by open enemies without, and by a corrupt heart within, how would the Christian's heart fail him in his journey towards Zion, if Christ were not the anchor of his hope both sure and steadfast! So weak, that "we can do nothing," so insufficient "of ourselves, that we can think nothing, as of ourselves," we "can do all things through Christ, which strengtheneth us."

THE BASKET MAKER.

THE subject of the following notice was well known to the writer, and the conversation which is introduced was part of one out of many which actually took place between them.

William Pierman was the son of poor parents in the village of Leigh in Hampshire. When about three years of age it pleased God to deprive him after a severe fit of illness, of the entire use of his legs, which confined him constantly to his bed; and for the remainder of his days, and he lived to the age of twenty, his whole time was passed within the narrow limits of his cottage. His little village companions passed his window every morning on their way to school, their bright shining faces full of joy and health; he only followed them with his eyes and a longing heart: their feet bounded lightly over the verdant meadows; the banks brought forth flowers for them to gather, the butterflies led them many a chase, the lark seemed to vie with them in notes of happiness. But poor William enjoyed none of these delights: employed in making baskets, or in reading the good books the kind lady at the hall had lent him, and instructed him in, he passed a life, which to those who have young blood bounding in their veins, the glow of health on their cheek, and vigour in their frame, might appear insupportable; and so it would have been to him, had not the same good and merciful Being, who saw fit to afflict, also enriched and stored his mind with heavenly gifts, indeed compensating for those fading momentary pleasures,

upon which the thoughtless seem to think happiness depends. Poor William was a great favourite with all who knew him; he was so gentle, so patient, never murmured nor reproved; his little friends would come to his bed-side and relate their childish frolics and adventures to him, and his face would brighten up at the narrative, as if he had himself participated in them. I was accustomed to pay him a daily visit, and though I went to instruct, I usually left him, having learnt a lesson, seldom met with in the busy world we are wont to mingle in. He taught me contentment in any lot, he taught me that sickness, and sorrow, and poverty, are sent to purify and fit our minds for that better land, where sorrow is unknown, where corruption does not enter, and where thieves do not break through and steal; he proved to me that happiness, vainly sought for in the gilded chamber, is more often met with in the peasant's cottage, where the crust is sweetened, and the pillow softened, with thankfulness and piety.

In narrating the brief and simple history of poor William, I have no stirring incidents to mention, no adventures, no wonderful escapes; the scene is laid all through the story in a small confined cottage, my hero a helpless bed-ridden basket-maker: but I am sure that in these simple annals of the poor, often more lessons are to be learnt, more examples to be followed; than in many of the most eventful histories.

As William advanced in years, the seeds of that fatal disorder showed themselves, which carries off too often, alas, we fondly think, our fairest flowers when they are just opening into blossom; and it became my duty to intimate to my humble friend the truth, no bitter one to him, that his narrow habitation must be ere very long changed for one of still smaller limits, that the grave must be soon his resting-place. I paid my accustomed visit to him one morning. It was a lovely summer day: at his earnest request his mother had drawn his couch to the side of the open window, and the rays of the sun, as they fell upon his pale face, seemed to illuminate it with a portion of their own heavenly brightness. His favourite black-bird, which he had brought up with so much fondness, was

singing; the room was full of the fragrance of the few flowers which he had nourished and watered. As I looked at them, I could not help inwardly exclaiming, "Fit emblems of him who tends you, born but to enjoy a short existence, and then to fade and be forgotten." I took him by the hand, and said, "William, I am come to talk on a subject of the greatest interest and importance to you; I know you will listen to me with attention and patience." He laid down the piece of basket with which he was engaged, and fixing his eyes on me, replied, "Your words are always full of interest and importance to me, for they always speak comfort and hope to me, they tell me of happiness I might never have heard of, a kingdom I might never have reached, a Saviour I might never have known and loved." I said, "I am now going to talk to you of that Saviour whom I know you love; and if I were to tell you that He loves you so that He is about to see fit to take you to Himself, to give you in exchange for this lowly bed a portion in that glorious eternal inheritance which I have often told you He has prepared for those who love Him; if I were to tell you He is about to free you from this life of pain and sickness, and take you to those realms of unfading joys, where He Himself is seen and known as He is, would you not love Him still more and more, and for the remainder of your days try to become more and more meet for these glorious privileges?" He pressed my hand, and replied, "You are indeed a messenger of comfort to me to-day. I feel that God is about to work this great mercy upon me, and that my spirit, which grows daily stronger, will soon burst the weak decaying vessel which now contains it, and seek a purer holier habitation. I will indeed try to love and serve my Saviour whilst breath within me lasts; and I have his own blessed assurance, that though I labour He will give me rest, though I thirst He will open to me springs of living water of which if I drink once I shall never thirst again." I then said, "When you contemplate the great change soon to come over you, have you no fears, no misgivings?" "None," he quietly answered, "none; even 'though I walk through the valley of the shadow of death, I will.

fear no evil.' I have set my defence on a Rock which is higher than I, and I know that the gates of hell will not prevail against it." After some further conversation I left him, wishing that some of the thoughtless and giddy ones had witnessed this scene; some of those who, lost in the dissipations and gaieties of the world, will, alas, when arrived at the hour of death, want the consolations which sustained William Pierman.

I paid a daily visit to the cottage of poor William, but I never heard a murmur escape his lips. The disease was making fearful strides, and he suffered often the greatest agony; but how patiently he bore it all! I once said, "William, I fear you are in great pain:" he murmured, "He suffered far more for my sake; and shall I complain?"

A few afternoons subsequent to this, I was seated by his bed-side, watching a lovely sunset from his window; he seemed also to be contemplating the same glorious scene, for he exclaimed, "I feel I have but a few hours to live; that bright sun which is sinking behind those distant hills will rise again; but with it I shall sink to a long, long rest, from which I shall only awake when the last trumpet shall summon me to the presence of my God." His lips after this still moved as if in prayer, but I heard not his words: I knelt down and prayed God to receive his spirit; and He heard my prayer, for when I arose, though a sweet smile sate upon the lips of my departed young friend, it only sat there, as the angel sat on Jesus' tomb, to tell that He was risen.

H. G.

CANADA.

(Continued from p. 96.)

Sept. 1832.

AFTER some difficulty we succeeded in hiring a waggon and span, that is a pair *abreast* of stout horses, to carry us and our luggage through the woods to the banks of one of the lakes, where our friend S— had appointed to ferry us across. It was dark, except that the stars shone bright, when we suddenly came to the end of the forest, and found ourselves on the shore of a beautiful little lake. We could see no sign of any habitation, no gleam

of light from the opposite side to cheer us. My husband hallooed, but in vain; he heard no answer. This was the spot to which the driver had agreed to bring us; he therefore unloaded his waggon and departed, without waiting to see if our friend S— came to us or no. I sat down on a huge block of limestone, which was covered with moss, under the shade of the cedars which skirt the lake, surrounded with trunks, boxes, and packages of all descriptions. In vain we strained our ears for the splash of the oar, or welcome sound of the human voice, or bark of some household dog, that might assure us that we were not doomed to pass the night in the lone wood. We began now to fear that we had really lost the way. To attempt returning through the darkness of the forest in search of a guide was out of the question, the last sound of the waggon wheels had died away in the distance; to have overtaken it would have been impossible. Bidding me remain quietly where I was, my husband found his way through the tangled underwood along the bank, in hope of discovering some sign of the house we sought, and which we had every reason to suppose must be near.

As I sat in the wood, in silence and in darkness, my thoughts gradually wandered back across the Atlantic to my dear mother and to my old home; I felt all the importance of the step I had taken in consenting to share the lot of an emigrant, and in leaving the land of my birth to which in all probability I might never return. Great as was the sacrifice, even at the moment, strange as was my situation, I did not feel depressed or fearful. A holy and tranquil peace came down upon me, soothing and softening my spirits into a calmness that seemed as unruffled as was the bosom of the water that lay stretched out before my feet.

My thoughts were called back by the light plash of a paddle, and a bright line of light showed a canoe dancing over the lake; in a few minutes a well-known and friendly voice greeted me, as the little bark was moored among the cedars at my feet. My husband, having gained a projecting point of the shore, had discovered the welcome blaze of the wood fire in the log-

house, and with some difficulty had succeeded in rousing the attention of the inhabitants. Our coming on that day had long been given up, and our first call had been mistaken for the sound of the ox bells in the woods: this had caused the delay that had so much embarrassed us.

We soon forgot our weary wanderings beside the bright fire that blazed on the hearth of the log-house, in which we found our friend S—, comfortably settled with his wife. Our welcome was given with that friendly cordiality that is so grateful to the heart, and we may consider ourselves fortunate in not being obliged to go at once into the rude shanty that I described to you as the only habitation on our land. We are to remain with S— till we have put up a house on our own lot. My husband has hired people to log up, that is to draw the chopped timbers into heaps for burning, and clear a space for building our house upon. He has agreed with a young settler in our neighbourhood to complete it for a certain sum within and without, according to a given plan; we are however to call the “*bee*,” and provide every thing necessary for the entertainment of our *hive*. By a “*bee*” I mean the friendly meeting of neighbours, who assemble at your summons, to raise the walls of your house, shanty, barn, or any other building: this is termed a “*raised bee*.” In the more populous and long settled districts this practice is much discontinued; but it is highly useful, and almost necessary to new settlers in the remote townships, where the price of labour is very high, and workmen very scarce.

Imagine the situation of an emigrant with a wife and young family, on their first coming out to take possession of a lot of wild land; their lot would be deplorable, if they could not receive quick and ready help from those around them. There is no *force* upon a settler to attend, but it is a debt of gratitude that ought to be cheerfully repaid; and no one that can come refuses, unless from urgent reasons. If it is not possible to attend in person, you may lend a substitute in a servant or in cattle, if you have a yoke. All distinctions for the time are laid aside, the officer and private soldier, the independent settler

and the labourer who works for hire, all cheerfully unite in one common cause. Each individual acts from the benevolent desire of affording help to the helpless, and exerts himself to raise a home for the homeless.

November, 1832.

We begin to get reconciled to our Robinson Crusoe sort of life. One of our greatest inconveniences arises from the badness of our roads, and the distance at which we are placed from any village or town where provisions are to be procured. Till we raise our own grain and fatten our own hogs, sheep, and poultry, we must be dependent upon the stores for food of every kind. The potatoe is indeed a great blessing here; new settlers would otherwise be often greatly distressed, and the poor man and his family, who are without other resources, without the potatoe, must starve.

I must now tell you what my husband is doing on our land. He has let out ten acres to some Irish choppers who have established themselves in the shanty for the winter. They are to receive fourteen dollars per acre for chopping, burning, and fencing that quantity. The ground is to be perfectly cleared of every thing but the stumps; those will take from seven to nine years to decay; the pine, hemlock, and fir remain much longer. The process of clearing away the stumps is too expensive for new beginners to venture upon: labour is so high that it can only be used for *necessary* work. The working season is very short on account of the length of time the frost remains on the ground; very little can be done besides chopping the trees. Those that understand the proper management of uncleared land usually underbrush; that is, cut down all the small timbers and brushwood while the leaf is yet on them; this is piled in heaps, and the wind-fallen trees are chopped through in lengths, to be logged up in the spring with the winter chopping. The latter end of the summer and autumn are the best seasons for this work; the leaves then become quite dry and sear, and greatly assist in burning off the heavy timbers. Another reason is, that when the snow has fallen to some depth, the light timbers cannot be cut close to the ground, nor can the dead branches even be collected

in heaps. We shall have about three acres ready for spring crops, provided we get a good burning of that which is already chopped near the site of the house. This will be sown with oats, pumpkins, Indian corn, and potatoes: the other ten acres will be ready for putting in a crop of wheat. So you see it will be a long time before we reap a harvest. We could not even get in spring-wheat early enough to come to perfection this year. We shall try to get two cows in the spring, as they are little expense during the spring, summer, and autumn; and by the winter we shall have pumpkin and oat straw for them.

April, 1833.

It is time that I should give you some account of our log-house, into which we moved a few days before Christmas. Many unlooked-for delays hindered its completion before that time, and I began to think it would never be habitable. It was the latter end of October before even the walls of our house were up. To effect this we called a "bee;" sixteen of our neighbours cheerfully obeyed our summons, and though the day was far from favourable, our hive performed their tasks so zealously, that by night the outer walls were raised. The greatest possible harmony prevailed, and the party separated well pleased with the day's work and entertainment. The following day, I went to survey the newly raised edifice; but was sorely puzzled, as it presented very little appearance of a house. It was merely an oblong square of logs raised one above the other, with open spaces between every row of logs. I returned home rather disappointed, and wondering that my husband should be so well pleased with the progress that had been made. A day or two after this I again went to see it. The sleepers were laid to support the floors, and the places for the doors and windows were cut out of the solid timbers, so that it did not look quite so much like a bird-cage as before. After the roof was shingled, we were again at a stand, as no boards could be procured nearer than Peterborough, a long day's journey through horrible roads. At that time no saw-mill was in progress; now there is a fine one building within a little distance of us. Our flooring-boards were all to be sawn by hand, and it was some

time before any one could be found to perform this necessary work, and that at high wages, six shillings and sixpence per day. Well, the boards were at length down, but of course of unseasoned timber; this was unavoidable. They could not be planed, so that they looked very rough and unsightly, but we consoled ourselves with the prospect that by next summer the boards will all be seasoned, and then the house is to be turned topsyturvy, by having the floors all relaid, jointed, and smoothed. The next misfortune that happened was, that the mixture of clay and lime that was to plaster the inside and outside of the house between the chinks of the logs, was one night frozen to stone. Just as the work was about half completed, the frost suddenly setting in, put a stop to our proceeding for some time, as the frozen plaster yielded neither to fire, nor to hot water; the latter freezing before it had any effect on the mass, and rather making bad worse. Then the workman that was hewing the inside walls to make them smooth, wounded himself with the broad axe, and was unable to resume his work for some time.

Every man in this country is his own glazier; if he does not wish to see and feel the discomfort of broken panes, he must learn to put them in his windows with his own hands; boxes of glass are to be bought at a very cheap rate in the stores: my husband glazed the windows of the house before they were fixed in.

It is a very useful thing in Canada to understand the use of carpenters' tools; and all young men who come out here ought to learn to handle them before they leave England, or they will often be put to inconvenience and expense here.

At last I was told that the log-house was in a habitable condition, and I was soon engaged in all the bustle and fatigue attendant on removing our household goods. We received all the assistance we required from S—, who is ever ready and willing to help us. Now, we are quite comfortably settled, and I shall give you a description of our little dwelling. What is finished is only part of the original plan; the rest must be added next spring, or fall, as we are able to get on: the ground-floor con-

sists of a nice small sitting room with a store closet, a kitchen, pantry, and bed-chamber; there is a good upper floor, which will make three sleeping-rooms.

“What a nut-shell!” I think I hear you say. So it is at present; but we purpose adding a handsome frame front as soon as we can get boards from the mill, which will give us another parlour, hall, and a good spare bedroom.

I am anxiously looking forward to the spring, that I may get a garden laid out in front of the house, as I mean to cultivate some of the native fruits and flowers, which I am sure will improve greatly by culture.

The first time you send a parcel or box, do not forget to inclose flower seeds, and the stones of plums, damsons, bullace, and pips of the best kinds of apples, as apples may be raised here from seed, which will bear very good fruit without being grafted; though when grafted they are finer in size and flavour. *Sent by E. A.*

ON THE HOLY SCRIPTURES.

THE Bible is the Word of God: therefore whenever you read it, remember He is speaking to you. Use not then this book as you would any common volume; but lay it up by itself, handle it with reverence, study it with devotion; so may you understand more clearly and practise more entirely what God therein has told you.

Read some portion of it every day of your life. If you read but one verse, read it with a lively conviction that God therein is speaking to your conscience. It is the method by which your heavenly Father has thought fit to reveal to you his will. Let your soul commune with Him in profound attention.

But observe, God has ordained ministers to enforce on you his doctrines, and his commands; He has halloed also one day in seven for your rest from labour, for your special improvement in things spiritual. If you attend not on the teaching of his ministers, if you profane that day which He has set apart for your instruction, can you be surprised that you understand not his Bible, that you feel in it no comfort, derive from it no increase of joy?

The possession of this book will not profit you, unless you read it, and that diligently. No reading of it will avail, unless you pray, and strive to do what there you read. Nor will all your pains or prayers succeed, if you trust in yourself; if you lean to your own understanding, if you set at nought those ordinances which God has provided for your edification. To possess this book, and not to profit by it; to hold in your hands, to hear with your ears, God's Word, and not to hearken to it in your heart, not to grow more holy, more heavenly-minded, will of a certainty aggravate your condemnation.

Employ therefore in its study, to the best of your ability, all due helps of grace within your reach; and above all, faithfully endeavour to practise all in it that you plainly understand. Thus will you find it a treasure that increases with the using. You will daily feel more and more deeply the importance of caring for the soul, the comfort of believing that God careth for you; you will see more and more clearly that all on earth is vanity, except as it may better fit you for heaven above; and you will ever more and more thankfully acknowledge God's goodness, in redeeming you from sin, and opening unto you the gates of everlasting life, through Jesus Christ and his Gospel.

C. G.

THE LORD'S PRAYER,

EXPLAINED BY OTHER PASSAGES OF HOLY SCRIPTURE.

OUR FATHER,

ISAIAH lxiv. 8.—“O Lord, thou art our Father; we are the clay, and thou our Potter; and we all are the work of thy hand.”

Mal. i. 6; ii. 10. 1 Cor. viii. 6.

Gal. iii. 26.—“Ye are all the children of God by faith in Christ Jesus.”

John xx. 17. Ephesians i. 5. iii. 14, 15. 1 John iii. 1, 2.

Galatians iv. 6.—“Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

Romans viii. 14, 15.

WHICH ART IN HEAVEN,

1 Kings viii. 43.—“Hear thou in Heaven, thy dwelling-place.”

2 Kings xix. 15. Isaiah lxvi. 1. Ps. cxxxix. 7—12.

Hebrews ix. 24.—“Christ is not entered into the holy places made with hands, but into Heaven itself, now to appear in the presence of God for us.”

1 John v. 7.—“There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.”

HALLOWED BE THY NAME,

Ps. cxi. 9.—“Holy and reverend is his Name.”

Isaiah vi. 3.

Exodus xx. 7.—“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”

Lev. xix. 12.—“Ye shall not swear by my Name falsely, neither shalt thou profane the Name of thy God. I am the Lord.”

THY KINGDOM COME.

Matt. vi. 33.—“Seek ye first the kingdom of God and his righteousness.”

Luke xii. 32.

John xviii. 36.—“Jesus answered, My kingdom is not of this world.”

Isaiah ix. 7. Luke xvii. 20, 21.

Rom. xiv. 17.—“The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.”

Ps. ii. 6—8. Dan. vii. 27.

THY WILL BE DONE ON EARTH,

Luke xxii. 42.—“Not my will, but thine be done.”

Heb. xiii. 20, 21.

Matt. vii. 21.—“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven.”

John vi. 39, 40. Rom. xii. 1, 2.

John vii. 17.—“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”

1 Thess. iv. 3. Phil. ii. 13.

AS IT IS IN HEAVEN.

Psalm ciii. 20, 21.—“ Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure.”

Dan. iv. 35. vii. 9, 10. Heb. i. 14.

Rev. xix. 10.—“ And I fell at his feet to worship him. And he said unto me, See thou do it not ; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus : worship God.”

Rev. iv. 8—11. xxii. 8, 9.

Rev. vii. 11, 12.—“ And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.” *Sent by L. S. R.*

JEWISH MISSIONARY HYMN.

Oh, God of Abraham ! hear the heartfelt prayer,
Which oft my soul pours forth for Abraham's race ;
Forgive those once loved objects of thy care,
And bring them to their home, thy holy place.

Thy scatter'd sons, O call them from afar,
Thy mourning daughters, from the ends of earth,
Let rise upon their soul the Morning Star,
And expedite, O Lord, the second birth.

Let Sion's travail quick deliverance find ;
A nation blest be brought forth in a day ¹ ;
O pour thy Spirit out, and in one mind,
Let thy redeem'd unite to praise and pray.

Thy Salem's sacred walls rebuild again ;
Their place, O Lord, Thou never canst forget ;
Engraven on thy hands they still remain,
And in thy right hand signet deeply set.

Oh, haste on earth Messiah's throne to raise ;
Let Israel's people to his footstool throng ;
On Him they pierced in mournful transports gaze,
And in Hosannas loud his praise prolong.

O'er them, in peace millennial, may He reign,
Their Lord and Saviour to eternity,
Cleansed by his precious blood from sin's dread stain,
His saints, in lasting bliss well-pleased to see.

¹ Isa. lxvi.

Bid all the Gentile nations haste to rise,
 And large oblations quick to Salem bring,
 E'en of their lips the calves ¹ to sacrifice,
 And hail the second coming of their King.

Oh, God of Abraham's children! hear the prayer
 Which now before the Throne of Grace we make;—
 Restore thy Israel to thy wonted care,
 And cover all their sins for Jesus' sake.

S. E. B.

THE SILK-WORM.

Few articles of commerce are more valuable to mankind than silk. It is extensively cultivated in many of the southern parts of Europe, and excites as deep an interest among the inhabitants as the crops of flax, hemp, and even grain, in the northern countries. The prospect of a failure creates a panic nearly as great as the prospect of a famine. In its first production silk furnishes employment to many thousands, and nearly as great a number in its transportation to foreign lands. In the course of its being manufactured it furnishes employment and subsistence to hundreds of thousands, and besides causes a circulation of wealth, greater perhaps than almost any other article of traffic. It is not to Europe alone that this valuable article is of such interest, for in China and India silk is cultivated to a still greater extent than in Europe, and with more success, as the climate of those regions is more congenial to the nature of the insect which produces it. And, moreover, we find that it has been an article of dress in those countries from time immemorial, whereas in Europe its introduction is comparatively of modern date. It is astonishing to think that this valuable and important article is the production of a small and insignificant insect: man's ingenuity has found means of converting it from the state in which it is left by the little worm into the various beautiful and useful forms in which we see it.

The silk-worm moth is a native of China, and is of a pale buff colour, with two faint lines crossing the wings.

It has been justly observed: "There is scarcely any thing among the various wonders which the animal creation affords, more admirable than the variety of changes

¹ Hosea xiv. 2.

which the silk-worm undergoes; but the curious texture of the silken covering with which it surrounds itself when it arrives at perfection, vastly surpasses what is made by other animals of this class. All the caterpillar kind do, indeed, undergo changes like those of the silk-worm; and the beauty of many of them in their butterfly state greatly exceeds it; but the covering which they put on before this change into a fly state is poor and mean when compared to that golden tissue in which the silk-worm wraps itself. They indeed come forth in a variety of colours, their wings covered with gold and scarlet, yet are they but the beings of a summer's day; both their life and beauty quickly vanish, and they leave no remembrance after them; but the silk-worm leaves behind it such beautiful, such beneficial monuments, as at once record the wisdom of their Creator, and his bounty to man." The eggs of the silk-worm are about the size of a grain of mustard seed, and are laid upon the leaves of the mulberry-tree. When first hatched it appears like a small black worm, not a quarter of an inch in length: it almost immediately moves about in search of food, at which time it is more lively than at any other period, as it is a dull, lifeless animal when full-grown, and seldom moves beyond three or four feet; hence the ease with which it is managed when it is cultivated for its silk. The silk-worm feeds upon mulberry leaves; and it is a remarkable fact that no other insect will eat them. Various caterpillars have been put upon the leaves of mulberry trees, but they have always been found to reject them. When the worm becomes satiated with eating, it then prepares for its change into the chrysalis condition. The worm now fixes upon an angle, or hollow place, the size of which agrees with that of its intended cocoon, or ball of silk, and begins its task by spinning thin and irregular threads intended for the support of its future dwelling. The first day's labour consists in forming a loose structure, of an oval shape, which is termed floss silk, and within which covering, in the three following days, it works the firm and consistent yellow ball of silk. At the end of the third or fourth day the worm generally completes its task, and has formed its cocoon, which, in size

and shape, is like a pigeon's egg. It is, however, but seldom that it attains so large a size. When the cocoon is completed, the silk-worm rests from its toil, it becomes shrivelled, and is changed from the state of a caterpillar to that of a chrysalis, in which state it remains a longer or shorter time, according to the climate in which it is placed, varying from fifteen to thirty days; it then throws off its shroud, and appears in its perfect state as a moth. But the moth enjoys its liberty but for a very short space of time; after laying its eggs it dies in a few days after.

The period when mankind first discovered that the ball which contains the chrysalis of the silk-worm moth might be converted into a texture so beautiful, is unknown, but it seems certain that the invention is due to the Chinese. Silk is recorded to have been in use in that country two thousand seven hundred years before the Christian era, and so abundant was it, that in some provinces of China, the peasantry, amounting in numbers to millions, were attired in silk dresses. Silk was exceedingly scanty in Europe till the reign of Augustus Cæsar, and continued long after to be a costly and rare commodity. In the year 552, two monks, employed as missionaries to India, found access to China. When they observed the abundance of silken manufactures, and the myriads of silk-worms, and perceived how profitable an occupation it was to the Chinese, they desired to introduce it into their own country. They, therefore, possessed themselves of a quantity of the eggs of the silk-worm, which they brought to Constantinople. These eggs were hatched, and by means of care, multiplied to a great extent; and from these have sprung all the silk-worms which are now to be found in almost every country of Western Asia, and the south of Europe. These are daily multiplying, and an immensely increased demand for silk has been felt all over the civilized globe, and has proved a blessing to countless thousands, by affording them employment, and a suitable reward for their industry.

It is quite uncertain when the use of silk was introduced into England, but certainly not till after it had long been common in France, Italy, and Spain, where silk-

worms have been, and still are, cultivated with great success. So rare were silks in the reign of Edward VI., that Sir Thomas Gresham presented that monarch with a pair of long silk hose, which the king considered as a high compliment, from their rarity. Henry VIII. seldom wore them except on great occasions, and these he procured from Spain.

King James I. seeing the benefits which accrued to the French people through this manufacture, resolved on encouraging the growth of mulberry trees, and multiplying the breed of silk-worms. Every effort was used, but in vain, to extend their numbers, when it was discovered that the climate of Britain was not congenial to the insect.

Several succeeding monarchs made the attempt, but without success. The manufacture of silk has however been carried on in England for a long period, and has afforded employment to immense numbers of people. It is a trade of great and increasing importance; and, indeed, it is said to be of considerably greater extent and value than that of France. It has of late years unfortunately been the fashion to prefer French silks; but this is chiefly to be ascribed, in all probability, to the difficulty of procuring them (for whatever is hard to obtain is generally considered as most valuable); however, much that is supposed to be French silk is, in fact, of British manufacture.

About the year 1780 the breeding of silk-worms was again revived in Britain. We find, from the Transactions of the Society for the Encouragement of Arts and Manufactures, that in 1785 the silver medal was awarded to Miss H. Rhodes, of Cann Hall, near Bridgenorth, for her success in the rearing and treating of silk-worms.

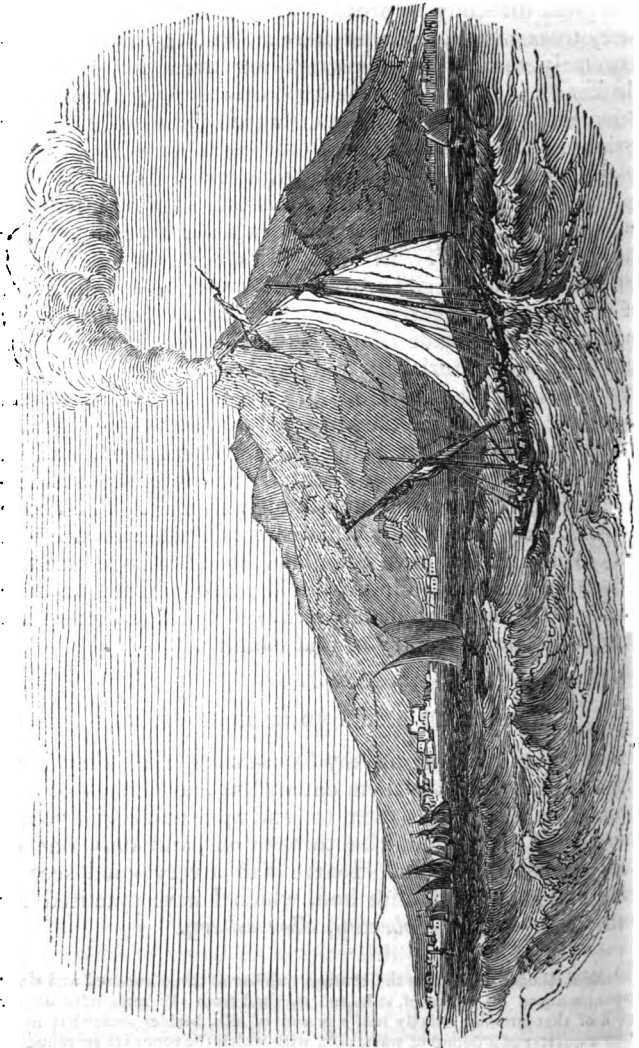
To show their progress and rapid increase we may mention that Miss Rhodes got a dozen silk-worms in 1782. She was then quite unacquainted with the mode of treating them, but by care preserved them in health, and they produced a number of eggs, and from these eggs thirteen hundred caterpillars were produced. From these she got twelve hundred and seventy-five cones, which produced nearly four ounces of fine silk. The next year she

had about ten thousand caterpillars, when she began to find great difficulty in providing them with food, for mulberry trees are not very numerous, and the insects were extremely voracious. By great exertions, however, and the kindness of friends, she kept up a supply, a quantity being sent to her from some distance. She had no other assistance than a servant, and the pans were cleaned out once a week, and the animals fed three times a-day, yet so small a portion of her time was taken up by attending to them, that neither her amusements nor avocations were interrupted by it¹. In 1785 Miss Rhodes again tried the rearing of the silk-worm, but owing to the difficulty of procuring mulberry trees she greatly limited their numbers. She made trial of lettuce leaves for their food, on which they flourished, and produced cones as fine as any she had had before. There is always, however, a greater risk when they are fed on any thing besides mulberry leaves, that being their natural food, and in the changeable climate of Great Britain there is considerable difficulty in rearing any foreign animals. The above account, however, shows what care and perseverance will do. Many efforts have been lately made to introduce the silk-worm into Ireland, and if still persevered in, we have no doubt it might ultimately prove of great and extensive benefit to the peasantry of that country.

TO OBTAIN A SECOND CROP OF BEANS.

INSTEAD of pulling up my bean-stalks after they have done bearing, I have them cut within four inches of the ground, which causes them to send up a number of young shoots. These should be thinned out, and only one or two allowed to remain. I have had a very good second crop of beans by this method, which I have practised for two years.—*John Abberley, Shrewsbury.*

¹ Miss Rhodes found that the average number of three hundred and sixty cones produced an ounce of silk, and she had from the remainder of her stock of that summer exactly half a pound of silk, besides somewhat more than a quarter of a pound of waste silk, with which the cones are surrounded, which she had carded and woven into stockings at Nottingham.



MOUNT VESUVIUS.

MOUNT VESUVIUS.

A **VOLCANO** is the name given to a burning mountain, of which there are many in different parts of the world, although none in our own country. The number is considerably more than one hundred, which are well known by travellers. Vesuvius is one of the most striking and remarkable of all, because its eruptions have been exceedingly violent at various times within the period of history, and even of the memory of man. This mountain, indeed, is seldom altogether free from smoke or fire.

The eruption of a volcano is, perhaps, the most magnificent and dreadful sight that can be witnessed in the works of God. No description can give a correct idea of it; although the many exact accounts we have may enable us to imagine something of the scene presented. A vast mountain throws forth immense columns and clouds of smoke, then displays the appearance of a vast conflagration, flaming into the sky, like a huge river of living fire, casting up amazing blocks of stone, and showers of ashes, covering the country round for many miles. In the midst of this dreadful burning there flow from the mouth of the opening enormous streams of a liquid called lava, which is nothing less than melted rock, of more than the heat of boiling water; and this flows over all the sides of the mountain into the valleys below, scorching and destroying all the vegetation, and overwhelming vineyards, villages, and cities, in its course. As soon as this has become cool it forms one of the hardest substances we know, much harder than common stone, and somewhat like granite. An idea may thus be gathered of the intensity of the heat beneath, which could melt such a substance, and pour it forth in a liquid state like the stream of a river. In addition to this, large masses of rock are hurled into the air to a distance of some thousand feet, and many of them appear like globes of fire, of a red or a white heat. The enormous power exerted to raise up these stones is beyond all the calculation of man. Such vast pieces of lava are to be seen on the top of Vesuvius and Lipari, that the force by which they ha

been thrown out appears scarcely to be believed. No person can suppose that they were laid there by any human means, and the appearance of them proves that they have been cast up from the bottom of the volcano. A piece of lava lies at the top of *Ætna* of more than a cubic fathom in size, whose weight cannot be less than sixteen tons. What an amazing force must it then have required not only to raise this enormous mass from the depths of the mountain, but to make it rise into the air to such a height, that it fell to the ground at a distance of three miles from the mouth of the crater, or opening of the volcano! When we consider how much the centre of the fire is below the base of the mountain, that the mountain itself is ten thousand feet high, and that there must therefore have been a power sufficient to raise this mass twelve thousand feet in height, the boldest imagination is lost in astonishment. The cause of these most wonderful mysteries of Nature is wholly unknown to man, although it cannot be doubted that one of the most probable conclusions to be drawn from them is, that the centre of this earth on which we live is in a fiery and burning state. There is not indeed any proof of this in the Holy Scriptures, but there are many reasons which lead the reflecting mind to some such opinion. And there is nothing in the Bible that in any way contradicts it; on the contrary, the revealed truth, that the world will hereafter be destroyed by *fire*, is in a great degree confirmed by our discovering that it is already only by the power of God prevented from being consumed by this very element, which is hidden in its bowels, and in many places bursts forth to warn and terrify the nations of the earth!

The celebrated volcano of Vesuvius, the desolating eruptions of which have been so often and so fatally experienced, is in Italy, about seven miles distant from Naples. It rises upon a vast plain, having two summits, the highest of which is the mouth of the volcano, which almost constantly emits smoke. Its height above the level of the sea is 3900 feet, and it may be ascended by three different roads, all very steep and difficult, from the conical form of the mountain, and the loose ashes,

which slip from under the feet: from the base to the summit the distance is about three miles, and the platform at the top is about a mile across. For nearly two-thirds of its height the mountain is cultivated, and has by no means a gloomy appearance; but here all verdure ceases, and the top is perfectly barren. Upon the lavas which the volcano long ago threw out, and which extend into the plain and to the sea, like great furrows, are built houses, villages, and towns. Gardens, vineyards, and cultivated fields surround them, but a feeling of sorrow, mixed with fear, about the future, arises in the recollection that, beneath a soil so fruitful and so smiling, lie buildings, gardens, and whole towns swallowed up. In the year after Christ 79, after a long interval of repose, the volcano suddenly burst forth, casting forth thick clouds of ashes and pumice stones, beneath which Herculaneum and Pompeii, two large and celebrated cities of antiquity, were completely buried. Thirty-eight eruptions of Vesuvius are recorded in history up to the year 1806. That of 1779 has been described as among the most remarkable, from its extraordinary and terrific appearance. During the whole of July the mountain was in a state of considerable fermentation; subterraneous explosions, and rumbling noises, were heard, and quantities of smoke thrown up with great violence, sometimes with red-hot stones and ashes. On the 5th of August the volcano was greatly agitated, a white smoke issuing from the crater, at the same time that vast quantities of stones were thrown up to the supposed height of 2000 feet. The liquid lava having cleared the rim of the crater, flowed down the sides of the mountain to the distance of four miles, and the air was darkened by showers of reddish ashes. On the 7th, at midnight, a fountain of fire shot up from the crater to an incredible height, casting so bright a light that the smallest objects were easily seen at any place within six miles of the volcano. On the following evening, after a tremendous explosion, which broke the windows of a town at the foot of the mountain, another fountain of liquid fire rose to the surprising height of 10,000 feet (nearly two miles), while puffs of the blackest smoke accompanied the re-

hot lava. The lava was partly directed by the wind towards the town of Ottaiano, on which so thick a shower of ashes fell that, had it been of longer continuance, that town would have shared the fate of Pompeii. It took fire in several places, and had there been much wind, the inhabitants would have been burned in their houses, it being impossible for them to stir out. The rest of the lava, still red-hot and liquid, fell on the two summits of Vesuvius, and the valley between them, forming one complete body of fire, which could not be less than two miles and a half in breadth, and casting a heat to the distance of at least six miles around. Another eruption happened on the 15th of June, 1794, at ten o'clock at night, and was announced by a shock of an earthquake, which was felt at Naples. At the same moment a fountain of bright fire, attended with a very black smoke, and a loud report, was seen to issue, and rise to a considerable height, from about the middle of the cone of Vesuvius, other fountains succeeded, and streamed down the sides of the mountain. The houses at Naples were for several hours in a constant tremor, the doors and windows shaking and rattling incessantly, and the bells ringing. At this awful moment the sky, from a bright full moon and star-light, became darkened; the moon seemed eclipsed, and was soon lost in obscurity. The murmurs of the prayers and lamentations of the people, forming various processions, and parading the streets, added to the horrors of the scene. On the following day a new mouth was opened on the opposite side of the mountain; from this aperture a considerable stream of lava issued, and ran with great swiftness through a wood, which it burnt; but stopped, after having run about three miles in a few hours, before it reached the vineyards and cultivated lands. The lava which had flowed from several new mouths on the south side of the mountain reached the sea, into which it ran, after having overwhelmed, burnt, and destroyed the greater part of Torre del Greco, through the centre of which it took its course. This town contained about 18,000 inhabitants, all of whom escaped, with the exception of about 15, who through age or infirmity were

overwhelmed in their houses by the lava. Its rapid progress was such, that the goods and effects were entirely abandoned. From the above time till 1804 Vesuvius remained in a state of almost constant tranquillity, but in that year and the following more eruptions took place; that in 1805 was on the 12th of August. Subterraneous noises had been heard previously, and a general fear of some violent commotion prevailing, the inhabitants of the towns around left their houses, through the apprehension of a shower of fire and ashes, similar to that which buried Pompeii. The stream of lava took the same course with that of 1794, described above, sweeping away many houses and the finest plantations. In the space of twenty minutes the whole extent of ground which the lava occupied was on fire, offering a terrible yet singular spectacle, as the burning trees presented the aspect of white flames, in contrast with those of the volcanic matters, which were red. The lava swept along with it enormous masses of whatever occurred in its course, and, on its reaching the sea, nothing was to be seen or heard for a great extent of shore beside the boiling and hissing arising from the conflict of the water and fire. In the eruption of 1806, five towns were covered with ashes, thrown out by the volcano; and two were deluged with a thick black rain, consisting of a kind of mud. On the 1st of July, the ancient crater had wholly disappeared, being filled with ashes and lava, and a new one was found in the eastern part of the mountain, about 600 feet in depth, and about the same width at the opening. Several persons, on the above day, descended about half way down this new mouth, and remained half an hour very near the flames, admiring the spectacle presented by the liquid lava, which bubbled up at the bottom of the crater. This eruption continued until September, made great ravages, and was considered as one of the most terrible that had occurred in the memory of the inhabitants.

AN INFANT ORATOR.

AT a meeting of the *Royal Society* for the Prevention of Cruelty to Animals lately held in *Exeter Hall*, where upwards of *three thousand* persons were assembled, numbering amongst them many eminent for rank, wealth, talent, and philanthropy, before this imposing auditory stood forth the youthful *Lord Porchester*, son of the Earl of Carnarvon, a little boy only *twelve years old*! to second the resolution, "That the subject of humanity to animals should be made a matter of special instruction in all our National Schools." The young Lord's address, which was listened to with great eagerness, and responded to with loud applause, was as follows:—

"Ladies and Gentlemen,—I am but a little boy; but no child is too young to care about dumb animals, and no child can grow up to be a good man, who does not treat every animal with mercy and kindness. We wish to teach children to be kind to animals, and I am sure animals teach us many useful lessons. The bee teaches us to be industrious, the lamb to be gentle, and the dog to be true and faithful; and if all children were to be industrious, true, and gentle, I almost think we should give grown people much less trouble than we do. When God made the world, He gave a blessing to all the animals. He created all of them before He created man. God's first words to animals were good and kind words; and God will not love any man or child who does not show them pity and kindness! In Turkey, where I went with my papa and mamma, even the little boys will not hurt dumb animals, and it is a shame that Christian boys should do what Mahometan boys would not think of doing. But when English children are taught to know that it is wrong to hurt animals, they will find much more pleasure in protecting, than in injuring them. I hope, Ladies and Gentlemen, you will encourage this plan of teaching children their duty to dumb animals; and I am sure if you do so, the animals will be much happier, and the children much better than they are. I thank you, Ladies and Gentlemen, for having heard me so kindly, and I beg to second the resolution."

THE ALLOTMENT SYSTEM.

THE Bishop of Gloucester and Bristol has adopted this excellent system of benevolence to meritorious labouring men, on a large piece of land at Kingsholm, near Gloucester. The allotments have answered most admirably since the plan was commenced, about eight years ago. The association at Devizes states, that in that town and neighbourhood there are 34 parishes and hamlets in which the allotment system has been adopted; and that the total quantity of land allotted has been 903 acres, 3 roods, and 29 poles, amongst 1953 tenants.—The Duke of Bedford has 600 allotment tenants on his estate in Bedfordshire.—The Marquis of Lansdowne has granted allotments to more than 700 labourers, who are thriving, contented, and grateful.—The Bishop of Bath and Wells has promoted the allotment system for 30 years, and has now more than 700 small tenants enjoying the fruits of his enlightened philanthropy.—Earl Fitzwilliam has between 400 and 500 allotment tenants on his extensive estates, and they are still increasing, particularly in the neighbourhood of Sheffield and Rotherham.—At Wootton-under-Edge and Horsley, both manufacturing districts, land has been let to 133 tenants, chiefly mechanics, employed in the cloth factories. The allotments are well cultivated, abundantly cropped, the rents punctually paid, and it is most gratifying “to witness the gladness of heart that has been diffused through so many householders, and to hear the grateful language of the tenants.”—Government has made four grants of crown land for the purpose of being divided, on reasonable terms, into allotments for labourers, &c.; viz. one at Woolwich; one at Ilford, in Essex; one at Hilsea, near Portsmouth; and one at Chelsea, for the use of the pensioners.—At Colerne, in Wilts, 29 acres of charity land, which had been let for many years to a farmer at 15*l.* per year, were divided into 30 allotments, and have been thus occupied for a period of twelve years. By this means, 30 families, which, including parents and children, amount to 176 individuals, have been kept free from parish relief, are rendered respectable, happy, honest, and useful memb-

society, free from offences against the law. They have a stake in the country, and are anxious to promote the welfare of the whole community.

THE LATE RIOTS IN THE NORTH.

THE following extract from the published correspondence of the Church Pastoral Aid Society presents a very striking illustration of the fact that Christianity is the great conservative principle of the state, and of the disastrous consequences which result where the population are left to grow up in ignorance of its divine realities:—

“My district is immediately adjoining those in which, during the late disturbances, so much disaffection and insubordination prevailed. It gratifies me, however, to be able to state that not one joined the rioters, although they twice or three times traversed the district, stopping the mills and weaving looms. When I consider that employment has been very scarce for a considerable time, that seditious as well as socialist lecturers have visited and endeavoured to lead astray the place, and that the vast majority of my people are poor handicraftsmen, I am the more gratified with their patience and disapproval of the late proceedings. I would ask the world, sir, I would ask our rulers, whence those insubordinate spirits sprang which overran this neighbourhood, threatening devastation, and causing the greatest and most justifiable anxiety? Did they not come from Stalybridge and Ashton, Oldham, and Scholes, and a nucleus of other such densely inhabited, seditious, and awfully neglected places, where for years there was not a pastor for 20,000—we may safely say 20,000—no man that cared for their souls? It was cheering to watch their progress through the various neighbourhoods they passed; it was cheering in this point of view, that, where the ordinances of religion were most inadequately, most disproportionably supplied, there insubordination was rife; whilst, where the church was seen, there, as by an unknown spell upon the hearts of many, peace prevailed, and every solicitation to revolt was studiously resisted. It was the case in my own district—it was so in others. X.”

EXTRACTS FROM MY FAMILY BIBLE.

ST. MATTHEW ix. 32.

WHAT will not the wickedness of man's evil mind induce him to say? Here we have the Pharisees saying that our blessed Lord cast out devils by Beelzebub the chief of the devils, a speech as foolish and ridiculous as it was wicked and blasphemous. We are apt to wonder that the faithful preaching of the Gospel is not more followed by the conversion of souls; but when we read the Gospels attentively the wonder ends, for men would not be converted who heard Jesus preach, and saw Him do great and wonderful miracles. The people, in the simplicity of their hearts, spoke well when they said, "It was never so seen in Israel;" for though Moses and Elijah had done miracles, yet they only had done them as servants of God; but here was God Himself plainly using his own authority. Observe the labours of love done by your heavenly Master. He preaches his Gospel both in villages and towns, none too poor for his notice, none too wicked for Him to call to faith and repentance, none so sick either in soul or body as not to find a physician in our dear Saviour. "He that saith he abideth in him ought himself also so to walk even as he walked¹." The Christian life should be one continued labour of love. All may not preach, because all are not called to be priests as was Christ; but all who have the means and the health must be diligent to visit the sick, and to speak to them, as friends, neighbours, and fellow Christians, of the love of Christ for their souls. Every man, however low in the world, has a circle drawn round him, in which he must work for his Master. No Christian man "liveth for himself;" he is bought by Christ, and Christ's work he must do as far as he is able, both as regards the souls and the bodies of his neighbours.

Ver. 36 to the end.

Well might the God of the chosen people of the earth sorrow over their state. When our Saviour came into the world, my dear family, the Jewish teachers from having made man's words of as much value as the word of God, had so misled and deluded the people that they

¹ 1 John ii. 6.

were indeed as sheep having no shepherd. You observe that whenever our Saviour uses harsh words, it is always to the Pharisees, the Lawyers, and the Sadducees, and the Scribes; but He is always compassionate towards the poor creatures who had been led astray by them. They that corrupt God's truth are real servants of Satan, and they are such as he has always at work for him in every age of the world. The harvest is always plenteous, there are always a number of souls in want of bread from Heaven; but the labourers are always fewer than are wanted. True Christians must follow Christ's commands, and pray God to send labourers into his harvest, and as we have seen¹, we can never use our Lord's prayer without making this request to God, "Thy kingdom come," in other words, "show to all men, O Lord, the light of thy truth."

A. LAYMAN.

EXTRACTS FROM DIFFERENT AUTHORS.

"THE first use which we should make of deliverances from trouble, is to return thanks to God for his mercy, solemnly to devote ourselves to Him and his service, and to seek anew his providential protection and gracious blessing."—*Scott*.

"The longest life must shortly close, and the survivors among relations only live to experience painful separations. Soon they whom we most love, yea, our very bodies, which we often inordinately care for, will become so deformed, that they must be 'buried out of sight.' How vain, then, to boast of vigour and comeliness, how mean to pamper and decorate these vile bodies, and how loose should we be to all earthly attachments. Let us rather seek to have our souls adorned with heavenly graces; then shall they flourish in immortal beauty, and the very body shall rise incorruptible and glorious, meet for the eternal enjoyment of God, in the blessed society of the angelic hosts. As we, if true believers, are strangers and sojourners here below, are seeking a heavenly city, and shall shortly want nothing but a burying place, let us mourn departed friends with submission, and in hope, and not indulge sorrow so as to interfere with present duty."—*Scott*.

¹ Chap. vi. 10.

"It is by the authority of God that the sabbath is set apart for rest and religious purposes, as the six days of the week are appointed for labour. How wise is this provision! it is essentially necessary not only to the body of man, but to all the animals employed in his service: take this away, and the labour is too great; both man and beast would fail under it. Without this consecrated day, religion itself would fail, and the human mind, becoming sensualized, would soon forget its origin and end."—*Dr. A. Clarke.*

"The placing of Adam in Eden, 'to dress it, and to keep it,' may teach us that secular employments may very well coincide with a state of innocency, and a life of communion with God. The sons and heirs of heaven, while they are here in this world, have something to do about this earth, which must have its share of their time and thoughts; and if they do it with an eye to God, they are as truly serving Him in it, as when they are upon their knees."—*Matthew Henry.*

"Clothes are the ensigns of our sin, and covers of our shame: to be proud of them is as great folly as for a beggar to be proud of his rags, or a thief of his halter. As the prisoner, looking on his irons, thinketh on his theft; so we, looking on our garments, should think on our sins."—*Trapp.*

"Sooner or later sin will have shame; either the shame of true repentance, which ends in glory, or that shame and everlasting contempt to which the wicked shall rise at the great day. 'Sin is a reproach to any people.'"—*Matthew Henry.*

"Let us learn to be contented if God has placed us in humble life, seeing that high places are often very slippery places."—*Matthew Henry.*

"The more a man knows, as he sees further into truth, the objects of his belief will be continually increasing, and therefore *doubting*, as such, is not a sign of wisdom; as he advances in knowledge he will find that he doubted from ignorance."—*Jones of Nayland.*

"Christians should be shy of making themselves standards to one another; which they that do, discover more pride and self-conceit than acquaintance with God,

and more admiration of themselves, than of his love."
—*Howe*.

"Divine consolations are given unto believers, not only strongly, but seasonably."—*Matthew Henry*.

"If we be careful to do our duty, we may cheerfully trust God with our comfort."—*The Same*.

"Our merciful Father proportions our trials to our strength, and our strength to our trials."—*The Same*.

EXTRACTS FROM NEWSPAPERS, &c.

CHINESE FLOWER-GARDENS.—The Chinese gardens are of a peculiar character, and differ altogether from ours in their arrangements; while the care bestowed on them by their possessors exceeds any thing of which we could have formed an idea. To each branch, often even to each leaf of a tree or a shrub, the utmost pains are taken to give the appropriate turn, and the gardeners may be seen sitting constantly beside the plants, and employed in binding and pruning them, in order to accomplish the desired form. The production of the greatest variety and contrast of colours is the chief object of the Chinese flower-gardeners. Strangers to refinement and the tender emotions, the Chinese have no taste for the pure and tranquil enjoyment which the perfumes of sweet-scented flowers yield. It is only in gaudy colours, and by a marvellous skill in developing singular growths, that the Chinese gardener excels.

CHEESE MADE FROM POTATOES.—Cheese, it is said, of an extremely fine quality, is manufactured from potatoes, in Thuringia, and part of Saxony, in the following manner:—After having collected a quantity of potatoes of a good quality, giving a preference to the large white kind, they are boiled in a caldron, and after becoming cool, they are peeled and reduced to a pulp, either by means of a grater or a mortar. To five pounds of this pulp, which ought to be as equal as possible, is added a pound of sour milk, and the necessary quantity of salt. The whole is kneaded together, and the mixture covered up and allowed to remain for three or four days, according to the season. At the end of this time it is kneaded again, and the cheeses placed in little baskets, where the superfluous moisture is allowed to escape. They are then allowed to dry in the shade, and placed in layers in large pots or vessels, where they must remain for fifteen days. The older these cheeses are the more their quality improves. Two kinds of them are made. The first, which is the most common, is made according to the proportions above indicated; the second with four parts of potatoes, and four parts of cow or ewe milk. These cheeses have this advantage over every other kind, that they do not engender worms, and keep fresh for a great number of years, provided they are placed in a dry situation, and in well-closed vessels.

NOTICES TO CORRESPONDENTS.

We have received the communications of *E. A.*; *H. G.*; *R. A. S.*; *A Layman*; *J.*; and an anonymous correspondent.

THE COTTAGER'S MONTHLY VISITOR.

MAY, 1843.

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TEMPERANCE.

THERE is a common notion that what are called strong drinks help to make a man strong. Men who carry great weights think that they require a great deal of strong beer to enable them to do their work. The beer that is usually drunk in London got its name of *porter* from its being supposed to be suited to those who did the work of porters. It is, however, altogether a mistake to suppose that there is any important solid substance in strong drinks, for it is well known, that in countries where no such drinks are to be had, the people are able to undergo as much labour as in those countries where such drinks are in common use; and if any change should occur in our own country, by which neither a drop of wine, or beer, or spirituous liquors could be had, the people need not be at all afraid that their real strength would suffer in the least. It is the *solid* food that makes *solid* flesh; and it is the bread and the meat that give this, and not the liquor, which is used, as they say, "to wash the food

down." In spirituous liquors, and in wine, we cannot suppose that there is *any* solid food. In beer there is a *little*,—not much more than would make a halfpenny loaf in two gallons of beer. It has, indeed, been seen that those who at the present day have left off beer, and have consequently had money to buy solid food, have confessed themselves to be in far better health and strength than they were before. Some persons, however, have argued, perhaps too suddenly, that because no addition to muscular strength is given by beer, no additional power at all is given; whereas any thing that gives courage and cheerfulness adds to a man's capacity for work, though it may not give any real additional mechanical power to his frame. A small portion of mild beer is a *refreshment*, which enables a workman to go on in his labour, by taking away the feeling of faintness and weariness which unfit the body for perseverance.—Nobody would consider that there was much strength in *water*; yet a glass of water has often relieved a person from an approaching fainting fit. But, if we allow that a working man may find benefit in the refreshment which a glass of beer will give him, it is a grievous mistake for any one to suppose that the quantity of beer which some workmen consume can be of any use to them. It is just the contrary; and instead of relieving thirst, every fresh glass, beyond a certain limit, only makes a man more thirsty; it besots him, and bemuddles him, and makes him good for nothing, even though it fall far short of bringing him to that state of drunkenness which destroys all bodily power. And, as a sin against God, drunkenness is marked down in God's book, and the drunkard is set down as one of those who cannot inherit the kingdom of God. God gave us our reasoning and reflecting powers, and those are to be turned to the purposes for which He gave them; and we must hereafter give an account of the use we have made of these talents. What account will the drunkard be able to give? But he who seeks to walk in the way which God has pointed out, has God's blessing with him throughout all his earthly course; he has the promise of "the life that now is," as well as of "that which is to come:" and earthly *happiness* is, in a wonderful manner, made to

abide with the faithful servants of God, though there may be neither riches nor worldly greatness, which are no marks of God's favour.

The following extract is taken from a speech made in the House of Commons, by that excellent man Lord Ashley, and it shows how soon the benefits of temperance are experienced:—"Since the people of Ireland had been persuaded to abstain from the use of intoxicating liquors, it was well known that they expended their money on bread and meat, that they were better clad, were improving in every respect, and owing to that circumstance, had become a better and a happier people." V.

THE EVILS OF LUXURY.

"Having food and raiment, let us be therewith content."—1 Tim. vi. 8.

It may seem a strange subject to introduce to the notice of our cottage readers, if we begin to speak to them of the evils of luxury. But there are many things which induce us to believe that such a subject is not out of place, nor unnecessary for the consideration of any description of readers whatever. Perhaps it would not be too much to say, that the poor are, equally with the rich, concerned to know what those evils are; and much *more* concerned to learn them from reading and reflection, if they have less occasion to know them by painful experience. But we would even say, that the condition of the poorest in the land is most seriously affected by the prevalence of the sin of luxury, and we shall find no difficulty whatever in proving the truth of this assertion, as we proceed in the subject. But first let it be proved, and borne in mind, that luxury *is a sin*. By luxury is meant an inordinate indulgence in what may be called the *unnecessaries* of life; that is, in those things which pamper and gratify, rather than benefit us, by their use.

It has always been the habit with prosperous nations to fall into this state of living, after a long period of peace and plenty, and it is one of the great evils which riches introduce into the world. A short review of the progress and growth of nations in general, will plainly show this to be the fact. At first, men are satisfied and content with the simplest and plainest manner of life and descrip-

tion of food ; they know no other, and have therefore no desires beyond this. But our very nature prevents this from continuing long ; nor is it at all desirable that mankind should continue in a rude or ignorant condition. If they are industrious and active, as it is best they should be, they will soon find out various inventions tending to their comfort and advancement. They will make themselves better clothes ; and many ingenious instruments will be thought of to assist and improve their labours. For instance, they will no longer wear only the dried skins of animals, as savage nations do, but will learn to weave, to spin, and sew, and to make more convenient and decent clothing ; and the more their skill increases, and they have more *knowledge*, the finer and better will the productions of their labour become. So also in their food ; they soon learn to procure a variety of things which their forefathers never thought of. From one they will always be advancing to another, so long as their mind and ingenuity are employed in the search and discovery of new modes of enjoyment. Now, as was said before, it is not desirable that they should never make any improvements, or should *stand still* in the condition in which we find many nations, who have not had the blessing of becoming civilized. It is not desirable that man's industry and labour should not be assisted and multiplied by the *machines* which science has introduced, nor that we should still be, like our first ancestors, clothed in the raw skins of animals, or feeding upon flesh undressed, and upon acorns and herbs, the produce of the woods and fields. Many of the productions of art are of the highest value and importance ; most of them, perhaps, are innocent and useful, while only a few are injurious and hurtful. There is not only greater comfort in a more improved state of life, but there is also an exercise for our ingenuity of mind, which elevates and strengthens it. Man becomes more peaceful as he becomes diligent, and more thoughtful as he acquires skill ; his pursuits are more reasonable, and his thoughts more active ; and this adds very greatly to his happiness. And, independent of this, most of us know, that unless there was continual improvement in the mode of procuring the

necessaries of life, there would not be nearly enough for the multitudes of people who are born to consume them. So far, therefore, we see that improvement is a good thing, and agreeable to the will of God, who has granted us the faculties and the means of bettering our earthly condition.

Soon, however, the just and proper limit is overstepped. Instead of directing his energies and knowledge to objects which are beneficial to his fellow-creatures, man is naturally disposed to consume them upon himself, and to be bent upon indulging, more and more, his own desire of pleasure. Instead of giving all his energies and means which he may have to spare, after providing what is right for the body, to the advancement of his mind, and the improvement of his character, he still goes on labouring to procure greater and greater pleasures and indulgences, which only gratify the senses. Thus he falls into the vice of *luxury*, which is the common ruin of individuals, families, and nations. By this fell many of the powerful countries of old time, from the highest condition of strength and security, into the lowest depth of weakness and misery. It is always said to go immediately before the destruction of a nation, as the most fatal symptom of approaching dissolution. The Christian well knows to what he is to trace this melancholy truth, so often experienced in the world, viz. to the wrath of an offended God. Nothing can more justly provoke it than the abuse of those good things which He has given, to the purposes of injuring our bodies or our souls. Such luxury and indulgence is always productive of a multitude of vices, and utterly destroys the power of religion in the heart. When the kingdom of Israel was rich, and enjoying all the good things of the land which God had given them, they are said to have "waxed fat, and kicked;" i. e. they became luxurious, and rebelled, and "forsook God their Maker, and lightly esteemed the Rock of their salvation." With these dangers and these warnings before us, we ought to take great care how we come, in any way, near to the boundaries of luxury. It is the duty of the rich to shun this sin, as that which most easily besets them; but not the rich *only*, for their example is soon followed

by others, and the poor are all in danger from the same snare laid before them in a different form. The poor may not be tempted to the same degree, but whenever they lay out their small means upon needless pleasures, and provide themselves badly with the necessities of life, in order to obtain *one* of its indulgences, they are as plainly roving in this direction as if they were spending thousands upon the costliest of dainties. The evil consists in the *desire* of those things which are not given us by the providence of God, or in the excessive use of what is given. The *desire* is in itself a great evil, because it will be sure to lead, if it is not checked, to the commission of some act of luxury, which will soon grow into a habit. This is not unfrequently done even by those labouring families who have the smallest amount of wages. In these, however, it is a folly which soon punishes itself, and they cannot go on very long starving themselves, just that they may put fine clothes on their backs. Hunger and distress will teach them at last to regulate their expenditure better. But a word of advice on this head is very necessary to those who obtain higher wages, of whom there are a great many now complaining of distress. In the manufacturing counties, wages have often ranged from 1*l*. to 2*l*. a week, and yet there is great poverty complained of. The reason here most undoubtedly is, that luxury has found its way into their dwellings. Their wants have increased, while their means have diminished. They have spent too much for a long time in needless self-indulgence, and thus have made themselves require many things which they would have been wiser if they could have done without. Had they saved more when they had it, and spent less, there would have been *two* causes of distress removed from them. Their poverty would now be less, and their wants fewer; so that a little would have given much more comfort than it can give now. It is a great secret, not only for poor, but for rich too, to learn to make their wants fewer, and this will be almost the same as making their means greater.

The safe and plain path for the Christian to walk in, is that of very moderate desires, and very sparing indulgence.

* the verse above given be his proverb and rule; let it

be written deeply upon his memory, and it will form not only a safe and unerring guide, but the sweetest source of consolation, with which he may always support himself and comfort those about him. Happy will he be if this is the voice of his own heart, and happier if those of his wife and his children respond to it. Possessed of the promises of God, that when we "seek first the kingdom of God and his righteousness, all these things shall be added unto us," and that He will "much more feed" us than his other creatures, and "much more clothe" us than the lilies of the field, no one need be called poor who can say, from the heart, those words with which St. Paul preached contentment, and has grace to obey them. What innumerable sorrows and miseries will he escape, if this is the prevailing principle of his mind, and he is really able to feel content when he has simple "food," and necessary "raiment!" Under such circumstances, no condition can be happier than that of the *Christian poor*. Without covetous desires, without envy or jealousy, without the "evils of luxury," he is free from the worst temptations, and also from the principal miseries of human life. E.

THE EARTHQUAKE AT GUADALOUPE.

"Watch therefore; for ye know not what hour your Lord doth come."—MATT. xxiv. 42.

OUR blessed Saviour again and again warns us to stand ready and prepared for the awful hour of his coming. These warnings apply with increased force to those who shall live in the last days and witness the final consummation of all things; but they also apply to each of us, who must equally stand prepared for the hour of death, which is to *us* the end of this world. We all require these warnings. However close the hand of death approaches, though it seize upon our neighbours or the companion of our youth, yet we say in our hearts, "*We* are still safe," and we regard not the silent messenger.

Perhaps the circumstances that rouse us most are those in which we are not immediately concerned, but which being wholly the work of God, we feel may be visited upon us, if such be his Almighty will, at any moment.

Among these awful visitations are the earthquakes of which we read in the West Indies and other distant countries. Blessed be God! England as yet has been free from more than very trifling shocks, and perhaps, from the nature of her temperate climate, she may ever stand free; but let her children learn the awful lesson in the text, while sympathizing with their brethren in hotter climes; let us, while we contemplate with fear and awe the sudden destruction of so many, some our own countrymen,—let us not forget that death may come with equal speed upon us. Though not overwhelmed in an instant by an earthquake, we may be as suddenly called away by other accidents to which we are all, young and old, rich and poor, equally exposed. Let us ask ourselves if we are prepared. Should our Lord come this day to us, would He “find faith” in our hearts? Would He find us as faithful servants watching for our Lord; meekly and quietly fulfilling our daily duties, cheerfully and submissively bearing our daily trials?

While we read the following interesting account of the poor sufferers at Guadaloupe, let us remember the words of our blessed Saviour, “There shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come.”

The following letter will be found to contain some interesting details of this earthquake, which took place early in February, this spring. Pointe-à-Pitre is one of the principal towns in the island of Guadaloupe.

“*Pointe-à-Pitre, Feb. 15, 1843.*”

“Though anxious to give you all the information I can respecting the dreadful calamity that has fallen on this colony, my mind is so agitated that I am at a loss where to begin. The whole of the town of Pointe-à-Pitre has been destroyed, and the loss of life and property has been immense; out of 1800 houses not one is left standing; of 100 sugar mills, 83 have been destroyed. The number of deaths are at present 4000; the number of wounded is much larger than was at first supposed. The mayor of the town estimates the number of dead and wounded at a third of the

whole population. All the government offices and the hospital have been totally destroyed. Papers of every description, public and private, have been destroyed, so that it will be difficult for some time to carry on business as usual. The earthquake took place early in the morning, after the fires were lighted for preparing breakfast; this occasioned a conflagration that burst out in sixty or seventy places at once, and added much to the horrors of the scene. To give you some idea of the misery and confusion, I will send you the account given by M. Jorquet, one of the French king's ministers, of his escape. His life was spared, but he lost one leg.

“ ‘When the first shock occurred,’ says this gentleman, ‘I was on the point of going to the court of assizes, being engaged in an important case. I went up to my wife’s room to quiet her alarm, for I did not then apprehend any serious consequences; but in going up I found the stairs shake violently under my feet, and I thought it better to bring her down. We had great difficulty however, for we were tossed from one side to the other. On reaching the bottom we beheld the walls and balconies falling in the street, and therefore remained in the doorway for shelter. Another shock of very great violence then took place, and every thing around us gave way. I endeavoured to protect my wife as well as I could, but we were both knocked down and covered with stones, plaster, beams, and fragments of all kinds. My wife was wounded on the shoulder, head, and back; I also had my head and loins severely injured, and my left foot nearly crushed to pieces. If we had not stood within the house we must have been killed. Our poor sister, in her nervous agitation, rushed out, and was crushed to death and horribly mutilated by the falling ruins. Immediately after the house fell on us, we could distinguish nothing from the clouds of dust that rose. We called loudly for help, but it was a long time before any could attend to us. I was insensible when released from this dreadful situation. My wife tells me that my appearance was horrible, my eyes being fixed like those of a corpse, and the blood flowing from the wound in my head. When I recovered my senses, I desired to be carried to that part of the town where the fire was raging; and I

endeavoured to keep up the courage of the inhabitants by my example, and by giving them directions how to act. The flames now burst out from the liquor shops and the chemists, and spread to the other houses and buildings; there was nothing to stop its progress, for we had neither engines nor water. As the fire gained upon us, I and my wife, who had not quitted me, were carried over heaps of dead bodies to the Place de la Victoire. Dreadful indeed was the scene we now witnessed. Numbers of people were hurrying about, seeking their missing relatives among the dead, the dying, and the wounded. We were at last, when worn out with suffering and fatigue, laid on a mattress. There were many persons near us; on our right hand lay a woman, whose leg was about to be amputated; and on our left was a poor man horribly mutilated and vomiting blood. A naked little child came and placed itself between us, and would not be taken away. Nothing could be heard all round but cries, groans, and wailings, the sound of which still rings in my ears. Several medical men and two sisters of charity were earnestly employed in giving all the relief in their power to the sufferers. One of the surgeons tried to bleed me, but the lancet had been used so often that it was quite blunt, and would not open the vein.

“The fire soon began to reach the spot where we were lying, and it became necessary to remove us elsewhere. We were placed in a boat, and taken to the building where animals ready for the pig-market were usually kept. My wife had nothing upon her but a dressing-gown, and my coat was torn almost to shreds, by the stones which fell on me. I had the boot cut from my wounded leg, to relieve the terrible pain. What dreadful scenes I beheld that day! In one place a whole family was crushed to death; in another, a husband killed while trying to save his wife; there a body cut in two, here another flattened like a board. One gentleman was found with three of his slaves round him, from whom he had evidently been attempting to ward off the falling materials. Friends were found locked in each other's arms; ‘in death they were not divided.’ A young girl who had arrived from the country only the day before, had both her thighs broken;

they were afterwards amputated, but she died under the operation. A daughter of Dr. H. is become mad, and may be heard crying out in the midst of the dead bodies, 'Who cares for an earthquake? I do not, for I am in my mother's house.'

"Several persons, when the shock was felt, rushed to the water's edge, and attempting to reach the vessels in the harbour, were drowned. Even these vessels ceased in a short time to be a place of refuge, for the sparks of fire borne by the wind from the burning houses, forced them to put out further to sea. The violence of the fire made it impossible to rescue the poor sufferers who had been overwhelmed by the ruins. Men, women, and children were crying out in vain for help, amidst blocks of stone and rubbish; they were burnt to death before they could be dug out.

"Only three things remained after the shock to strike the eye,—the front of the church, with the clock pointing to 25 minutes to 11, the hour at which the town was destroyed; a picture of the ruins of Babylon, still hanging on the wall of a house; and on another spot the picture of the king (the French king) still retaining its erect position. It was strange to behold the traditions of the past looking down on the sad realities of the present,—the picture of human destruction contrasted with the work of misery caused by a Divine visitation, both equally ordered by the providence of God. The picture of the king thus remaining alone, and preserved so strangely, seemed to promise aid to those whose lives had been saved.

"The day after the earthquake the governor of the island arrived from Basseterre; he placed soldiers round the town, sent the women and children into the country, and obtained a supply of provisions, with clothes and other necessaries, from the island of Martinique.

"From Martinique they also obtained assistance to bury the dead bodies. This was very necessary, for putrefaction takes place so rapidly in that climate, that there was great danger of some contagious fever breaking out. Wherever any gathering of flies showed putrefaction to exist, a heap of wood was placed and set fire to, while cannon was fired at different intervals to clear the air. S"

and heavy must have been the task of searching for the bodies. One unhappy father took out from the ruins a wife and ten children. By patient perseverance he had found these bodies himself, and he buried them in two large boxes, not being able to persuade himself to throw them into the sea, as was commonly done. Who can picture to themselves the agony of this poor bereft parent? One gentleman who, at the time of the shock, had been sitting at breakfast with a large party, went out and never again saw one of his former companions; all had perished.' "

The following is another letter, from a lady at Pointe-à-Pitre, who keeps a school there for young ladies; it gives an account of the almost miraculous escape of herself and forty-five pupils from the perils of the earthquake.

"I was teaching my class," she says, "when we were stopped by a tremendous noise, for which none of us could account, and which induced us all, in our terror, to fall on our knees, and implore Divine mercy and protection; the next minute the sides of the house had given way, the roof was carried off, and we found ourselves almost smothered amidst dust and ruins. When we recovered from our first terror, we had the happiness of discovering that not one amongst us was hurt. My first impulse was to return thanks to God for our providential escape, and we next endeavoured to get away from this scene of desolation and danger. The great staircase was destroyed, and we had nothing left to get down by but an old worm-eaten ladder, left fortunately by a carpenter who had been at work in the house, but which on ordinary occasions we should not have dared to make use of; we were now all ready to think that the ladder was strong enough to bear us, but I took the precaution of sending the young ladies down the ladder one by one, making the lightest go first, and when they were all safe at the bottom I followed with my two children in my arms; they had fainted from fright. We had to make our way over heaps of ruins, among which were lying the dead and the wounded; the groans and cries of the latter were heartrending. After labouring for nearly an hour we reached a place of safety. We were without bread, without clothing, without shelter; but thanks be to God, we were alive."

Those who were mercifully preserved in this dreadful peril must indeed have felt thankful. How many had risen from their beds that morning in health and strength, and now lay buried, never more to rise till the glorious morning of the resurrection! Well may Solomon say, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Happy those who went forth that day to their work "ready both in body and mind to accomplish those things that God in his wisdom would have done." As at night we should commend our souls and bodies into the hands of a merciful Creator, who can equally preserve us in life and in death; so in the morning, we should pray for God to defend us with his mighty power, that we may fall into no sin, nor even into any kind of danger, but that we may walk in the path of his commandments; and that if it be his blessed will to call us hence, He may receive us into his heavenly kingdom for Jesus Christ's sake.

E. A.

A CONVERSATION BETWEEN THE MINISTER OF A PARISH
AND ONE OF HIS PARISHIONERS.

John. If you please, Sir, will you be kind enough to explain to me the text, "Love your enemies?"

Mr. B. Willingly, John; and I am glad you have asked me, instead of rejecting a hard saying because it is hard to understand.

John. Then, Sir, will you begin by telling me *exactly* who the enemies are we are commanded to love?

Mr. B. All those that hate us, that have injured or striven to injure us. All such we are strictly enjoined to love.

John. But surely we cannot be required to *love* them?

Mr. B. Indeed we are to love them from our hearts, as I will prove to you from Scripture. "Thou shalt not hate thy brother in thy heart." Levit. xix. 17. All men are our brothers.

John. But how must we show our love to them, Sir?

Mr. B. By forgiving their injuries not only until seven times, but until seventy times seven. Luke xvii. 4. By never seeking revenge. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is

written, Vengeance is mine; I will repay, saith the Lord." Rom. xii. 19. By wishing them all possible good. "Neither have I suffered my mouth to sin by wishing a curse to his soul." Job xxxi. 30. Again, by praying for them, as our Saviour has commanded us to do; "Pray for them that despitefully use you and persecute you," Matt. v. 44; not only that God would pardon their sins, (which none can refuse to pray for, who call to mind our Saviour's prayer, when in the agonies of death, "Father, forgive them, for they know not what they do," St. Luke xxiii. 34: whose example was followed by the martyred Stephen, "Lord, lay not this sin to their charge," Acts vii. 60); but we should also pray that He would turn their hearts to us, and reconcile them to Himself.

John. I see it is not so hard as I thought at first; I shall not forget, in future, to pray for my enemies.

Mr. B. Stay, John, this is not all; there is a harder duty yet to perform. We are to do them all the good in our power; we are to show to the world that we have freely and fully forgiven them, and that we *really* bear no malice nor hatred in our hearts. This is not so easy, is it?

John. Why no, Sir, I cannot say I had thought this was necessary; but I should like, if you please, to hear how you make it out, and where it is commanded.

Mr. B. Here, then, it is commanded. "Do good to them that hate you." Matt. v. 44. "As we have therefore opportunity, let us do good unto all men." Gal. vi. 10. And the *way* is pointed out to us in many places. We are to do good to their souls, by gently pointing out to them their errors, and reasoning with them mildly. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. vi. 1. We are to do good to their bodies. "If thine enemy be hungry give him bread to eat, and if he be thirsty give him water to drink." Prov. xxv. 21. And we are to do good to their estates. "If thou meet thine enemy's ass or ox going astray, thou shalt surely bring it back to him again." Exod. xxiii. 4. And in addition to all this, we are enjoined to bless them, and speak well of

them. "Speak not evil one of another, brethren," James iv. 11; and, "Bless them that persecute you, bless and curse not." Rom. xii. 14.

John. Thank you, Sir; I see that it is commanded, and that we must obey; but if it is not too much trouble, I should still like to know *why* we are to love our enemies?

Mr. B. We are to love them because they bear the image of God. "And God said, Let us make man in our image, after our likeness." Gen. i. 26. Also because it is the great and distinguishing duty which our blessed Lord commands and requires of his disciples. "This is my commandment, that ye love one another, as I have loved you." "These things I command you, that ye love one another." St. John xv. 12. 17. And herein are all men included; for, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. xii. 18. Some men will not live peaceably with you, but the fault must not be on your side. If you cherish hatred in your heart, how can you perform rightly your duty to God, for "the wrath of man worketh not the righteousness of God?" James i. 20; nor will God accept your duty till you are reconciled: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and *then* come and offer thy gift." Matt. v. 23, 24. Neither is it possible for us to hate men and to love God. "If a man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John iv. 20; but it is a certain sign that we love God if we love our enemies. "If we love one another, God dwelleth in us, and his love is perfected in us." 1 John iv. 12. And lastly, when we appear before the tribunal of the most High God, we shall have to answer for our hatred of others; and with what measure we mete, it will be measured to us again. What right have we to expect that God will forgive our sins if we do not forgive those of others? and in doing so we must remember that it is for *our own* soul's benefit that it is required of us, for *our* forgiveness is

necessary to no one. If, then, you would be a Christian in heart as well as in name, John, above all things "put on charity, which is the bond of perfectness." T. B.

HYMN.

ALL-MIGHTY God !—in Thee I trust,
 All-wise ! All-merciful ! All-just !
 Whatever be thy righteous will,
 May I be found thy servant still !
 Weep I would fain, but cannot weep ;
 Sleep I would fain, but cannot sleep ;
 Yet hope to-night I may be blest,
 With healing tears and soothing rest !
 In pity to me, O my God !
 Withhold awhile thy chastening rod ;
 Then, for repose and lighten'd sorrow,
 I'll magnify thy love to-morrow !

J. H.

DEATH.

THERE is a mystery in death,
 Awful, not terrible, to me !
 O God ! when I resign my breath,
 My trust, as now, will be in Thee !

Whate'er the change I undergo,
 Whate'er the place where I may be,
 Unchangeable Thou art, I know,
 And I, though changed, will trust in Thee !

J. H.

THE LORD'S PRAYER,

EXPLAINED BY OTHER PASSAGES OF HOLY SCRIPTURE.

(Continued from p. 126.)

GIVE US THIS DAY OUR DAILY BREAD.

PROV. xxx. viii.—"Feed me with food convenient for me."

Deut. viii. 3.

Prov. x. 22.

Psalm cxlv. 15, 16.—"The eyes of all wait upon Thee; and Thou givest them their meat in due season."

"Thou openest Thine hand, and satisfiest the desire of every living thing."

John vi. 35.

Matt. vi. 26.—"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet

your heavenly Father feedeth them. Are ye not much better than they ? ”

Psalm cxxxii. 15.

Matthew vi. 30—34.

AND FORGIVE US OUR TRESPASSES,

Psalm xxxii. 5.—“ I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin.”

Isaiah xliii. 25.

Ephesians i. 6, 7.—“ He hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

1 John i. 9.—“ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Col. ii. 13.

AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

Luke vi. 37.—“ Forgive, and ye shall be forgiven.”

Col. iii. 13.

Ephesians iv. 32.—“ Be ye kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.”

Matt. vi. 14, 15.—“ For if ye forgive men their trespasses, your heavenly Father will also forgive you ; but, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

AND LEAD US NOT INTO TEMPTATION,

MATT. xxvi. 41.—Watch and pray, that ye enter not into temptation.”

2 Pet. ii. 9.

James i. 13, 14.—“ Let no man say when he is tempted, I am tempted of God ; for God cannot be tempted with evil, neither tempteth he any man ; but every man is tempted when he is drawn away of his own lust, and enticed.”

1 Cor. x. 13.—“ God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.”

BUT DELIVER US FROM EVIL :

2 Thess. iii. 3.—“The Lord is faithful, who shall stablish you and keep you from evil.”

1 John v. 18.

John xvii. 15.—“I pray not that thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.”

Gal. i. 4.—“Our Lord Jesus Christ gave himself for our sins, that he might deliver us from this present evil world.”

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER.

1 Chron. xxix. 11.—“Thine, O Lord, is the greatness and the power, and the glory: Thine is the kingdom, O Lord.”

Rev. iv. 11.

Daniel vii. 13, 14.—“I saw in the night visions, and behold, one like the Son of man came with the clouds of Heaven, and came to the Ancient of days, and they brought him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.”

Revelation v. 13.—Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.” *Sent by L. S. R.*

THE FRUITS OF CHRISTIAN HOPE.

“And every man that hath this hope in him, purifieth himself, even as he is pure.”—1 John iii. 3.

WHOEVER has the hope, the expectation, the desire “to become a joint-heir with Christ” in the heavenly kingdom, strives and labours to fit himself for so glorious a station. To take no such pains would prove that he was indifferent to the honour. On this principle St. John says, “Every one that hath this hope purifieth himself.” His conscience assents to the truth, that “without holiness no man shall see the Lord;” that he must be holy “even as He

who hath called him is holy;" that if his treasure is in heaven, his heart must be in heaven, and his affections set on things above, not on things on the earth. His understanding concurs with Scripture in assuring him of this; his understanding goes along with Scripture when it declares that the malicious, the revengeful, the unmerciful, the covetous, the impure and sensual, the reveller, "have no inheritance in the kingdom of Christ and of God." From all such things then, from all the sinful lusts of the flesh, he purifies himself. Or rather, since he knows and feels that he cannot renew his own nature, he prays that gracious Saviour who has called him to holiness, to make him holy. Still he *purifieth himself*; that is, he takes as much pains to keep clear of sin, as if all depended on his own strength and exertion. He will not tamper with any sort of evil; he refuses to listen to it, he will not place himself in the way of it; he will not be found where it is practised, or where he might be tempted to practise it. Thus, in godly sincerity, "he keepeth himself," and that wicked one toucheth him not. This must be the main proof, for Scripture admits of no other, of our spiritual state, of our reasonable hope in Christ. Is a man *purifying himself*, striving to be relieved from that corruption which belongs by nature to the flesh and spirit, and labouring to become more and more like that which Scripture requires him to be, and teaches him to be, and expects him to be? To become less open to temptation, more obedient to the motions of the Spirit of God? Less envious or uncharitable? More forgiving, kind, affectionate? Less selfish, or covetous, or peevish; more liberal and courteous? Less given to self-indulgence, more temperate and sober? Less prone to anger and evil-speaking, more mild and meek, more master of his passions and his tongue? In proportion as this is the case with any man, he is *purifying himself*, he has a right to that *hope*, that blessed hope, which belongs to the believers in Christ, and the children of God.—*Bishop of Chester's Exposition of the Epistles of St. John.*

HINTS ON COTTAGE ECONOMY.

Taken from the "Journal of the Royal Agricultural Society."

Close economy is the very life and existence of a poor man's comforts. Without it he will run in arrear with every one with whom he deals; starvation will stare him in the face; the wretchedness of his wife and children will drive him in despair to the beer-shop; and that, finally, as a drunkard, a pilferer, and a poacher, to the workhouse; whereas, if on the Saturday night he finds that by good management he has made both ends meet, without running into debt, he will have the heartfelt satisfaction of providing bread for his children, and perhaps for a worn-out parent, who fed him while he was himself yet more helpless; he will shun the profligate associates of the pot-house; he will cling to his humble home, and look forward with satisfaction to his evening meal; his family will be happy, and himself respected in his station: and if at the close of the week he can lay by a sixpence, he will, by pursuing the same plan, acquire habits of careful industry, which will at length render him, to a certain degree, independent. It can, however, only be done by his having at least a week's wages to the fore, so as to enable his wife to buy every thing for ready money, without having a score at the shop. He should, therefore, pinch and screw the family, even in the commonest necessities until he gets it; for if in debt to the shop-keeper, he will pay for every thing at the highest price, and of the worst quality. Neither can it be done, unless, besides being of industrious habits, he is a good workman; for low as wages now are, yet such is the present competition for employment, that it is to be feared no labourer who is not a superior workman can look for more than a mere subsistence; and although the price of labour may be higher in many of the mining and manufacturing than in the purely agricultural districts, there is often in such places a corresponding increase in the cost of the necessities of life, which deprives the workman of any additional benefit. He should toil early and late to make himself perfect in ploughing, ditching, draining, and every farming practice which he may be called upon to execute. He will then not only have constant employment at the

highest wages, but also frequent profitable jobs at task work; and if known to be a trustworthy, intelligent fellow, he may look forward to become the bailiff of the farm, with the prospect of one day renting land for himself. This, to be sure, is the work of time, for a good character cannot be acquired in a moment; but farmers and land-agents are not unobservant of the habits and qualities of those employed under them, and will ever prefer a man on whom they know that dependance can be placed. If the poor man does this on his part, there can be no doubt that the rich will do theirs. They are the natural guardians of the poor, and they cannot but discover their own advantage in the conviction, that whatever is calculated to improve the health will add to the strength of the labourers who work for them, and thus increase the permanent welfare of the whole body. Every landowner and farmer has it more or less in his own power to contribute to the comforts of the peasantry, and to enable them, by honest industry, to guard themselves from the humiliating prospect of parish relief. Their attention to it tends to foster a kindly feeling between man and man in the different ranks of society, and to encourage in the poor man's breast that wholesome sense of independence, without which he must feel himself degraded in the scale of creation. It can be done by good-natured advice, and occasional assistance, even without any advance of wages. A small loan of money, to be gradually repaid out of the weekly wages, will go far to put an end to that system of credit which renders him dependant on the village shopkeeper. The adoption of money payments, instead of allowances in beer, would also be desirable; and, in short, the farmer who stretches forth a helping hand in aid of a sober, industrious servant, will reap his reward not only in his own sense of benevolence, but also in the increased attention of the labourer.

If it be the husband's business to bring home money, it is the business of the wife to see that none of his earnings go foolishly out of it. To attach a man to his home it is necessary that home should have attractions; and if his wife is a slattern, every thing will go wrong; but if she be industrious, thrifty, and good-tempered, cleanly in

her person and her cottage, all will then go right. She will forego tea and gossip, she will put every thing in the neatest order; her little fire trimmed, and her hearth swept up for the reception of her husband on his return from labour. Whatever may have been her cares during the day, she will meet him with the smile of welcome; the family meal will close the night in social enjoyment, and he will find as cheerful and as happy a home as if he were the lord of the manor.

In many of our inland counties, although there is a great *scarcity of fuel*, yet the ashes and cinders are often cast out before the cottage door. Now, instead of this waste, they should be mixed up with an equal quantity of small coal and some clay to bind them, together with water; then mix the heap into mortar, make that into bricks, and when dried in the sun, put them at the back of the fire, where they will soon heat, and form a useful saving of coals and wood.

A plot of ground allotted as a garden around a cottage is far preferable to one placed at a distance; for the cottager's wife is equal to work, and would fain employ herself frequently in her garden, if she had it within her reach. But she cannot leave her infant in its cradle, nor the child crawling upon the floor, and requiring constant attention. She is, therefore, deprived of the means of thus assisting her husband in his labours; and even when he returns to his house, how much more pleasant will he find his cottage when surrounded by the smiling produce of their toil, than if that be not under their view!

DIRECTIONS FOR MAKING A WILL.

(Specified to be used since Dec. 1837.)

The Will must be signed at the foot or end of it by the Testator, or by some other person in his presence, and by his direction.

The signature must be made or acknowledged by the Testator in the presence of two or more witnesses present at the same time.

The witnesses must attest and subscribe the Will in the presence of the Testator.

It will then be sufficient for the passing of real or personal property, or both.

Note. The whole of the above ceremonies will be required whether the Will contains the most trifling gift, or whether it disposes of property of the first magnitude.

And note further. A gift to an attesting witness, or to the wife or husband of an attesting witness, is void; therefore neither a legatee, nor the wife nor husband of a legatee, should be made an attesting witness to the Will.

No particular form of attestation is necessary, but the following may be used. If used, it must be copied and written at the end of the Will, below the signature of the Testator.

"Signed by the said _____ the Testator, in the presence of us present at the same time, who in his presence have subscribed our names as Witnesses."

The Testator should appoint one or more Executors.

If, after the execution of the Will, any alteration be made in it, by obliteration, interlineation, or otherwise, care must be taken that such alteration be executed in like manner as the Will itself. And it will be desirable also that the names of the Testator and witnesses be written on the margin of the Will, opposite every such obliteration, interlineation, or other alteration.

And note. The Will will be revoked if the Testator (whether male or female) marry after executing it, and whether the Testator so intends it or not; and if the Testator wishes to revive it, he can only do so by re-executing it in the same way as it was originally executed, or by means of a Codicil similarly executed, showing an intention to revive.

N. B. No person who is under twenty-one can make a will.

ON PRAYERS WITHOUT SERMON.

WHY should we go to church, said they, if we cannot hear a preacher? This one thing (says Chrysostom) has ruined and destroyed all religion. For what need is there of a preacher, except when that necessity arises from our sloth and negligence? What need is there of a Homily when all things necessary are plainly revealed in Scripture? Such hearers as desire to have something new every day only study to delight their ears and fancy. Tell me, what pompous train of words did St. Paul use? and yet he converted the world.—*Chrysostom.*



HUNTING THE BUFFALO.

HUNTING THE BUFFALO.

THE above print represents the manner in which the buffalo is hunted by the wild Indians of North America, of whose country it is an inhabitant, and whose chief food it is. The following account of the animal, and the way in which it is taken, is given by Mr. Catlin, who spent some years amongst these people.

The buffalo (or, more correctly speaking, the bison) is a noble animal, that roams over the vast plains from the borders of Mexico on the south, to Hudson's Bay on the north. Their size is somewhat above that of our common bullock, and their flesh of a delicious flavour; resembling and equalling that of fat beef. Their flesh, which is easily procured, furnishes the savages of these vast regions with the means of a wholesome and good subsistence; and they live almost exclusively upon it. This animal seems to have been spread over the plains of this vast country by the providence of God, for the use and subsistence of the red men, who live almost entirely on their flesh, and clothe themselves with their skins. The buffalo bull is one of the most formidable and frightful-looking animals in the world when excited to resistance. His long shaggy mane hangs in great profusion over his neck and shoulders, and often extends quite down to the ground. The horns are short, but very large, and have but one turn; that is, they are a simple arch, without the least approach to a spiral form, like those of the common ox or of the goat species. The female is much smaller than the male, and less ferocious, though not much less wild and frightful in her appearance. Their colour is a dark brown, but changing very much as the season varies from warm to cold; their hair or fur, from its great length in the winter and spring, and exposure to the weather, turning quite light, and almost to a jet black when the winter coat is shed off, and a new growth is shooting out. The almost countless herds of these animals that are sometimes met with on these plains have been spoken of by other writers, and may yet be seen by any traveller who will take the pains to visit these regions. Sometimes they congregate into such masses in particular places, as literally to blacken the meadows for

miles together ; at others they are to be found dispersed, and grazing quietly in little families and flocks.

The chief hunting amusement of the Indians in these parts consists in the chase of the buffalo, which is almost invariably done on horseback, with bow and lance. In this exercise, which is highly prized by them as one of their most valued amusements, as well as being the principal mode of procuring meat for their subsistence, they become exceedingly expert, and are able to slay these huge animals with apparent ease. The Indians in these parts are all mounted on small but serviceable horses, which are caught by them on the plains, where they are often running wild in numerous bands. In the chase of the buffalo or other animals, the Indian generally "strips" himself and his horse, by throwing off his shield and quiver, and every part of his dress which might be an incumbrance to him in running ; grasping his bow in his left hand, with five or six arrows drawn from his quiver, and ready for instant use. In his right hand (or attached to the wrist) is a heavy whip, which he uses without mercy, and forces his horse alongside of his game at the swiftest speed. These horses are so trained, that the Indian has little use for the rein which hangs on the neck, whilst the horse approaches the animal on the right side (as shown in the print), giving his rider the chance to throw his arrow to the left ; which he does at the instant when the horse is passing, bringing him opposite to the beast, which receives the deadly weapon "to the feather." For the novice in these scenes there is much danger of his limbs and his life ; but with the Indian, who has made this the everyday sport and amusement of his life, there is less difficulty and less danger ; he rides without losing his breath, and his unagitated hand deals *certainly* in its deadly blows. There are, by a fair calculation, more than three hundred thousand Indians who are now subsisting on the flesh of the buffaloes, and by those animals supplied with all the luxuries of life which they desire, as they know of none others. The great variety of uses to which they convert the body and other parts of this animal are almost incredible to the person who has not actually dwelt amongst these people, and closely studied their modes and

customs. Every part of their flesh is converted into food, in one shape or another, and on it they entirely subsist. The robes of the animals are worn by the Indians instead of blankets; their skins, when tanned, are used as coverings for their lodges, and for their beds; undressed, they are used for constructing canoes, for saddles, for bridles, straps and thongs. The horns are shaped into ladles and spoons; the brains are used for dressing the skins; their bones are used for saddle-trees and for war-clubs, and others are broken up for the marrow-fat which is contained in them. Their sinews are used for strings and backs to their bows, and for thread to sew their dresses. The feet of the animals are boiled, with their hoofs, for the glue they contain, for fastening their arrow-points, and many other uses. The hair from the head and shoulders, which is long, is twisted and braided into halters; and the tail is used for a fly-brush. In this wise does the Indian convert and use the various parts of this useful animal; thus his wants are all satisfied, and even the *luxuries* of life are afforded him in abundance; proving that God has every where supplied man in a state of nature with the necessities of life.

EXTRACT FROM A LETTER FROM THE HOLY LAND.

Beyrout, Dec. 30, 1842.

"WE are indeed landed on the shores of Asia, and in Syria, and on the immediate confines of that land which has been called in Scripture the 'glory of all lands.' We are also on this side of that 'goodly mountain,' Lebanon, which, with its snowy and majestic summit, we have in full view, at, I believe, fifteen or twenty miles' distance, and 9000 feet above the sea; so that you see, although not immediately arrived at the place of our destination, we are within the hallowed ground and scenery which the Holy Spirit takes hold of in some of the most beautiful portions of the inspired volume, particularly in the Song of Solomon."

"Jerusalem, Jan. 31, 1843.

* * * "I am now enabled to give you some particulars from this place—a place of all others in the world the most interesting from its associations, and the all-

important scenes which have been transacted within its walls, and in its immediate vicinity. We left Beyrout on the 10th in a French brig, which happened to be going to Jaffa, and arrived at that place on the 13th, when for the first time we fairly set our feet on the shores of 'Immanuel's land.' You will be aware that this was the ancient Joppa, where Cornelius sent for Peter, and from whence Jonah embarked when he fled from the presence of the Lord. We stopped a night here, and were hospitably entertained by one of the consuls. Next morning, being mounted on horseback, we were escorted out of the town by several of the authorities of the place with their janissaries, and proceeded to Ramlah, the ancient Arimathea, where we slept, and were again hospitably entertained by an opulent person in authority, to whom we had letters; and it being Saturday when we arrived, we were most kindly allowed to remain until Monday the 16th, in the early morning of which we set out for this, the place of our destination, where we arrived about four in the afternoon, after nine or ten hours' ride amidst a scene of solitariness and desolation, I should consider, (in a place once populated and fruitful as this must *once* have been,) rarely witnessed. We passed over the 'hill country of Judea,' and over the spot where David slew Goliath; and on arriving within about an hour's ride of the end of our journey, as we were passing a deep valley, we saw before us, on the brow of a hill about a quarter of a mile distant, a company of horsemen, whom on approaching we found to be the Rev. Mr. Nicolayson, Dr. Macgowan, and others, and also the Bishop's janissary, whom he had kindly sent as a mark of respect. A turn of the road brought us within sight of the walls of Jerusalem, with the mountains of Moab in the distance, which although forty or fifty miles off, were clearly seen through this fine atmosphere, and amongst which might be pointed out the top of Pisgah! It was not without considerable emotion that we entered this sacred place, and set our feet within these gates. We went immediately to the Bishop's residence, by whom and Mrs. Alexander we were most kindly received. It has been very affecting to my mind to see the fatal effects of the Divine curse which, as yet, hangs

over this devoted country; and we cannot but lift up our heads with joy, in the hope that her 'redemption draweth nigh.' I am now writing to you on Mount Zion, just opposite the Castle of David, and in full view of the Mount of Olives, at the foot of which is the garden of Gethsemane, where Christ, it is said, '*was wont to resort with his disciples,*' and to which spot our feet have several times been almost involuntarily directed. There are still about eight very ancient olive trees within its walls; and it is not difficult to imagine, on minutely looking at them, that the tradition *may* be correct, which ascribes them to a date co-equal with our Lord's time. I trust that the tendency which this intimate acquaintance with these scenes may have upon our minds will be a more immediate self-appropriation of the rich blessings of salvation to our own souls. We may well turn aside from all other subjects, and see this great sight,—'God manifest in the flesh, seen of angels, justified in the spirit, received up into glory.' And we may well (in these places, where it was so eminently carried on in all generations,) contemplate the gradual progress—from the fall of man, from the judgment of the deluge, from the call of Abraham—through prophets, martyrs, and apostles, and particularly in the life and death of our blessed Lord—of the history of the redemption."

Sent by A. R.

CANADA.

(Continued from page 123.)

As soon as the ice breaks up, our lakes are visited by large flights of wild fowl. Some of the ducks are very beautiful, and very good to eat. I like to watch these pretty creatures floating so tranquilly on the water. Sometimes we see an old duck lead out a brood of little ones from among the rushes; at the least noise they disappear, by diving. The frogs are great enemies to the young broods; they are also the prey of some of the large fish that abound in these waters. The ducks are in the finest order in the early part of the summer, when they resort to the rice-beds in great numbers, getting very fat on the green rice, which they eagerly devour.

The Indians are very successful in their duck-shooting; they fill a canoe with green boughs, so that it looks like a sort of floating island; they hide themselves under these boughs, and in this way contrive to get much nearer the birds than they could otherwise.

A family of Indians have pitched their tents very near us; on one of the islands in our lake we can distinguish the thin blue smoke of their wood fires, rising among the trees. The squaws (women) have been several times to see me, sometimes from curiosity, sometimes to barter their baskets, mats, ducks, or venison, for pork, flour, potatoes, or articles of wearing apparel. Sometimes their object is to borrow "kettle to cook," which they are very punctual in returning. Once a squaw came to borrow a washing-tub, but not understanding her language, I could not for some time find out what she wanted; at last she took up a corner of her blanket, and pointing to some soap, began rubbing it between her hands, as if washing, then laughed and pointed to a tub; she then held up two fingers, to show that she wanted it for two days.

These people appear gentle and amiable, and as far as our experience goes, very honest. Once indeed the old hunter Peter had some bread from me, for which he promised to give a pair of ducks; but when the time came for payment, and I demanded my ducks, he looked gloomy and said, "No duck; Chippewa gone up lake with canoe. No canoe; duck by and by." "By and by" is a favourite expression of the Indians; sometimes it means to-morrow, or a week, or a month, and sometimes a year, or even more. They seldom give you a direct promise. As it is not wise to let any one cheat you if you can prevent it, I coldly declined any further bartering till my ducks made their appearance.

These Indians are very careful in observing Sunday, and are very unwilling to have any dealings in the way of trading, or hunting, or fishing, on that holy day. It is sweet to hear them singing their hymns of a Sunday-night, their rich soft voices rising in the still evening air. I have often listened to this little choir, praising the Lord's name in the simplicity and fervour of their hearts, and have felt it was a reproach that these poor

half-civilized wanderers should *alone* be found to gather together to give glory to God in the wilderness.

I was much pleased with the simple piety of our friend the hunter Peter's squaw, a stout swarthy-looking woman, but with a pleasing expression in her face. We were taking our tea, when she softly opened the door, and looked in: an encouraging smile made her come in, and laying a baby on the ground, she gazed round with curiosity and delight in her eyes. We offered her some tea and bread, making signs to her to come and sit by the table. She seemed pleased, and, drawing her little one to her knee, she poured some tea into the saucer, and gave it to the child to drink. She ate very moderately, and when she had finished she rose, and, wrapping her face in the folds of her blanket, she bent down her head on her breast in the attitude of prayer. This little act of devotion was performed without the slightest appearance of display, but in singleness and simplicity of heart. She afterwards thanked us with a face beaming with smiles and good humour, and taking little Rachel by the hand, threw her over her shoulder with a jerk that I thought would dislocate the tender thing's arms, but the child seemed well satisfied with this mode of treatment. In long journeys, the Indian squaws place their children in upright baskets of a peculiar form, which are fastened round the necks of their mothers by straps of deer-skin; but the *young* infant they swathe to a sort of flat cradle, secured with hoops, to prevent it from falling out. To these machines they are strapped, so as to be unable to move a limb. Much finery is often displayed in the outer covering, and the bandage that swathes the baby. There is a string attached to this cradle, that passes over the squaw's neck, the back of the babe being placed to the back of the mother, and its face outward.

The first thing a squaw does on entering a house is to get rid of her burthen, and set it up against the wall, or chair, or chest, or any thing that will support it, and there the little prisoner stands, looking like a mummy. The squaws are most affectionate to their little ones. The female Indians appear particularly gentle and amiable in their tempers. Whether this be natural to their charac-

ters, or the softening effect of Christianity, I cannot determine; certainly the Christian religion never appears more lovely, than when we see it break down the strong-holds of idolatry and natural evil in the Indian, and bring forth the fruits of holiness and morality. *They* may be said to receive the truths of the Gospel as little children, with simplicity of heart and unclouded faith.

The squaws are very ingenious in many of their handi-works. We find their birch baskets very convenient for a number of purposes. They make vessels of birch bark so well, that they will serve for many useful purposes, such as holding both milk and water. They are sewn, or rather stitched together, with the tough roots of the tamarack or larch, or else with strips of cedar bark. They also weave very useful baskets from the inner rind of the bass-wood and white ash. Some of these baskets, of a coarse kind, are made use for gathering up potatoes, Indian corn, or turnips. We find them very good substitutes for the ozier baskets used for such purposes in the old country. The Indians have a variety of dyes, with which they stain their fancy baskets and porcupine quills. They appear to value the useful more highly than the ornamental articles that we show them. They are very shrewd and close in all their bargains, and show very great caution in their dealings; the women are more difficult to deal with than the men. If they have fixed their minds on any one article, they will come to you day after day, refusing any other you may offer to their notice. One of the squaws took a great fancy to a gay chintz dressing-gown that belongs to my husband, and though I steadily refused to part with it, all the squaws in the wigwam by turns came to look at "gown," which they pronounced in their very plaintive tone of voice; and when I said, "no gown to sell," they uttered a melancholy exclamation of regret, and went away.

They will seldom make any article you want on purpose for you. If you desire to have baskets of a particular pattern that they do not happen to have ready made by them, they give you the usual reply of "By and by." If the goods you offer them in exchange do not answer their expectations, they give a sullen and dogged look, or

say, "Car, car," which means "No, no." But when the bargain pleases them, they signify their approbation by many nods of the head. The ducks, fish, venison, or baskets are placed beside you; and the article you offer them in exchange they wrap in the folds of their wide blankets, or put in a sort of rush wallet, not unlike the straw baskets in which our carpenters carry their tools. The women imitate the dress of the whites, and are rather handy in making use of their purchases. Many of the young girls can sew very neatly. I often give them bits of silk, velvet, and braid, for which they appear very thankful.

A short time since we paid a visit to the Indian camp. S—, is a great favourite with the old hunter Peter and his family, and as a mark of their favour they call him Chippewa, the name of their tribe. It was a fine clear night: there had been a heavy fall of snow the day before, and every leaf and tree was clothed in brilliant white; the air was so still, that not a particle had been shaken from the trees. I never saw any thing so beautiful as the forest appeared that night. We left the broad road, and struck into a bye-path, deeply tracked by the Indians, and soon perceived the wigwam, by the red smoke that issued from the open basket-work top of the little hut. This hut is formed with light poles, planted round so as to inclose a circle of ten or twelve feet across. Between these poles are drawn large sheets of birch-bark, both within and without, leaving an opening of the bare poles at the top, to form an outlet for the smoke. The outer walls were also banked up with snow, so as to exclude the air entirely from beneath. A blanket hung across formed the door.

There was a slight bustle among the party when we entered one by one through the low blanket door-way. The wood fire blazed cheerfully in the centre of the wigwam. The deer hounds lay stretched before it in great enjoyment; three or four dark-skinned children were playing with each other. They welcomed us most kindly. Chippewa (S—) was taken to the post of honour by the side of the hunter Peter; and squaw Peter, with an air of great good humour, made room for me on a corner of her own blanket. The persons who attracted most of my

notice in the wigwam were two Indian girls, one about eighteen, Jane the hunter's daughter, and her cousin Margaret.

We had so often listened with pleasure to the Indians singing their hymns on a Sunday night, that I asked some of them to sing to us. The old hunter nodded assent; and without taking his pipe from his mouth, issued his commands. They were instantly obeyed by the younger part of the family, and a chorus of rich voices filled the little hut with a melody that thrilled to our very hearts. The hymn was sung in the Indian tongue; and it is a very sweet and soft-sounding language. I was pleased with the modest air of the girls; they turned away from the gaze of the strangers, facing each other, and bending their heads down over the work they still held in their hands. The elders of the Indian family listened with great reverence to the voices of their children singing praise and glory to the God and Saviour they had learned to love and fear.

The Indians seem most tender parents; it is pleasing to see the affectionate way in which they treat their young children, fondly and gently caressing them, with eyes overflowing, and looks of love. During the singing each young child crept to the feet of its respective father and mother; and those that were too young to join their voices to the little choir, remained quite silent till the hymn was at an end. One little girl, of three years old, beat time on her father's knee, and from time to time chimed in her infant voice.

EXTRACTS FROM DIFFERENT AUTHORS.

"Let us avoid every appearance of selfishness, and not be outdone by the people of this world, in courteousness or generosity, when consistent with sincerity and a good conscience; let us manage our concerns with punctuality and precision, in order to avoid contention: and let us thus stand prepared, and waiting for the coming of the Lord."—*Scott*.

"Let us remember that not our *actions* only, but the '*fruits of our lips*,' are to be brought into the solemn account which we must give to the great Judge of all

the earth; and that the day is coming, when all our idle and unprofitable talk, which has proceeded from the evil treasure of a depraved heart, will undergo a strict examination, and we must answer, not for our *actions* only, but shall be justified or condemned by our *words*. And if foolish and wicked speeches are to be accounted for in the day of judgment, let us set a watch on the door of our lips to prevent them; and labour daily to use our tongue, so that it may indeed be, as it is in Scripture called 'our glory' ¹.

"For that purpose let it be our great care to lay up a 'good treasure' of Christian knowledge and experience in our hearts; that while too many are poisoning those that are round about them with erroneous principles, and vicious discourses, the 'opening of our lips' may be of 'righteous things;' and we may still be ready, upon all proper occasions, with freedom, variety, and spirit, to bring forth good and profitable things from the good treasure of our hearts; which may be edifying unto those that hear us, and may go from one heart to another. So will the Lord Himself hearken with pleasure unto what we speak, and exactly record it in the book of remembrance, that is written before Him, and producing it at last to our public honour, will own us for his in the day when He makes up his jewels ²."—*Doddridge*.

"Meditate frequently on the holiness of God. This will beget holy desires in your soul, and by the Spirit of Grace these will ripen into the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God ³. Remember that it is only by the help of the Lord the Spirit that your mind can reach this transcendent theme. He is eminently called the Holy Spirit; not because He is more holy than the other persons in the sacred Trinity, but because He is known to us as the revealer, the communicator, and the preserver of holiness. It is a high and Godlike desire to be holy. The most debased of men often wish to attain heaven, because they think they shall be happy. But to pant after an unsullied purity of nature, and to disregard safety of condition

¹ Ps. xvi. 9; xxx. 12.

² Mal. iii. 16, 17.

³ Phil. i. 11.

as nothing in comparison with restoration to holiness, is not a fallen mortal's suggestion, but an inspired thought, which proceeds from the 'Spirit of holiness.' Heaven is not a mere place of safety, it is a paradise of purity. The happiness of heaven is based on the holiness of its inhabitants. God is holy, and his angels holy; the Redeemer is holy, and his people holy; there is none in heaven beside. That word which sinners refuse to hear on earth, 'Be ye holy, for I am holy,' is a word which gladdens heaven, and imparts fresh feelings of unity to the whole family of glory. Therefore seek after the attainment of holiness, as the first point of earthly duty, the highest of heavenly privilege."—*Rev. J. Stevenson.*

4 1 Pet. i. 16.

EXTRACTS FROM NEWSPAPERS, &c.

The Animals' Friend Society, at Brighton, last week caused George Pearce to be fined 20s. for dog-fighting; and the bench expressed its disapprobation at the refusal of Mr. Solomon, the superintendent of police, to assist the officers of the institution. The magistrates expressed their surprise at being informed by Mr. Yewen, agent of the society, of the great prevalence of dog-fighting and badger-baiting in Brighton; but here, as in most other places they visit, the agents soon detect many barbarous diversions where the inhabitants themselves scarcely think it possible that they exist.—*Evening Paper.*

CHINESE CORONATION CEREMONY.—At the coronation of the Emperors of China it was customary to present them with several sorts of marbles, and of different colours, by the hand of the mason, who was there to address the new Emperor to this purpose:—

"Choose, mighty Sir, under which of these stones
Your pleasure is that we should lay your bones."

They brought him patterns for his gravestones, that the prospect of death might restrain his thoughts within the due bounds of modesty and moderation in the midst of his new honours.

DRUNKARDS.—By one of the clauses in the new Liverpool Improvement Act, an information may be laid against any person who is seen in the streets in a drunken state. Even though the party be escorted home, instead of being taken to Bridewell, the police may still lay an information against him. On Tuesday last, at the police office, informations were heard against seven individuals, all of whom were fined 5s. with 4s. 6d. costs.—*Liverpool Times.*

NOTICES TO CORRESPONDENTS.

We have received the communications of *E. A.*; *J. H.*; *A Layman*; and several anonymous correspondents.

THE

COTTAGER'S MONTHLY VISITOR.

JUNE, 1843.

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THE OFFICE OF SPONSOR.

WILLIAM NELSON was a man of sincere and genuine piety, and, on most subjects, of enlightened mind: but from occasionally hearing the conversation of some neighbours who differed from his church on certain matters both of faith and practice, his pure and tender conscience had become somewhat harassed and disturbed. There are few, if any, persons who are able at once to give a reply to *every* objection which may be urged against religion in general, or their particular form of it. The most ignorant man can raise objections and difficulties, which may puzzle for a time even the wisest to explain. On the occasion to which we are now referring, William had been requested by a Christian friend and neighbour to do for him the kindly office of answering for his child at the Baptismal font, or becoming his *Godfather*. He had however lately heard some reproaches cast upon the ordinance of Baptism, as administered to infants in the Church of England; and although he was not shaken from his former belief in the scriptural propriety of that

holy rite, yet some things had been said about the office of a Godfather, which touched his sensitive mind, and made him pause before he could accept the office for his friend's child. He was not inclined to doubt that the Church was right in what it required, because he was sufficiently humble to perceive that what so many thousands of holy and learned and faithful men had taught and practised for many hundred years, was not likely to be proved to be wrong by a few village talkers who are "of yesterday;" he had moreover full confidence in his own excellent Pastor, convinced that *he* was not so likely to be wrong as they, and that he certainly would not mislead his flock by permitting them to do anything which he thought doubtful. Nevertheless, he well knew that he must hereafter answer *for himself* before the presence of his heavenly Master, and that he could not be justified in anything of which he was not "fully persuaded in his own mind." He was aware of the divine injunction, "Prove all things, hold fast that which is good:" and he was resolved without delay to "prove" this of which he stood in doubt, in order that he might have a conscience void of offence both toward God and toward man.

And what were the first steps that he took to enlighten and satisfy his mind? He was not content to shut himself up in his own thoughts. He first knelt down in solemn prayer to God that he might be directed in this particular subject into the way of truth, that the Holy Spirit would graciously teach and guide him. He then read over carefully the service for the Baptism of Infants, and saw what it was that his neighbours objected to. It was this; that the Godfather answers for the child, both as to its faith and its obedience; and the part most objected to was where the minister asks, "Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?" and the Sponsor answers, "I will," in the name of the child. Here they said, "he promises what he cannot perform; for how can any man turn the heart of another, and make him obedient to God?" They told William that the Godfather brought himself into a snare, and undertook an office it was quite impossible to fulfil. Some went so far as to use very

hard words indeed, and said that it was telling an untruth in the very presence of God, in the Church. These things were new to William, for he had never before heard any such accusations against the Church he belonged to, or against that beloved book of Common Prayer, which had delighted and instructed him from his youth up until then. They had, too, some *appearance* of truth, and therefore necessarily forced him to feel doubtful of what he had never felt doubtful before. His conscience was tender (as it ought to be), and felt acutely the slightest wound. If it really *was so*, as they said, he *could* not become a Sponsor. He had rather lose his friend, and give up every thing he held dear in the world, than promise what he could not perform, and bring guilt upon his soul by sinning against God. But he was too wise a man to trust to his own unassisted understanding. What should he do, and to whom should he go, to get counsel and help in his difficulty? His own mind immediately taught him to look to his father and instructor in Christ, his appointed minister, to him through whose teaching God had enlightened and saved his soul. He never hesitated for a moment in doing this, for he had long experience that the clergyman's house was never closed against his flock, and that his ear was always open to listen to their troubles, and his heart full of tenderness to relieve them. William's doubts were soon stated, and instantly comprehended. For it was *not* the first time that the minister had considered them, although they were new to William. He soon began to explain the view he took of the office and duties of a Sponsor. He told William that the difficulty principally arose from a misunderstanding of the nature of the office. "The duties of a Sponsor," he continued, "are very serious and very important, but they do not require any *impossibility*. They are only such as a faithful and earnest Christian, by the help of God's grace, for which we ought to pray, may perform with great comfort to himself, and great advantage to the child. I will first, however, remove your scruple with regard to 'answering' for the child. Do you know why it is required that others should answer for it, and not itself?"

William. Why, Sir, the child *cannot* answer, because it is unable to speak.

Mr. C. Simply for this reason is it required that others should answer for it. The Sponsors are called upon to speak "in the name of the child," and not in their own name. This, I apprehend, makes all the difference; and a right consideration of this point will remove all the objections which have been brought against the custom of our Church. First, you will observe that they do not promise in their own name. Therefore it follows that *they* are not responsible, but the *child*, if the promises are not kept. When I say not responsible, I mean that they will not be condemned for the child's sins, if when it grows up it falls away from God, notwithstanding all they can do to lead its youthful mind to the Saviour. The Godfathers *have* duties to perform, and for these (which I will soon describe) they are responsible; but they are not held answerable for the final salvation of the child; simply for the reason which you have just mentioned, because it is *impossible* for them to secure it. And whatever is impossible to be done, is not a duty.

W. I understand this difference quite, Sir; the Sponsors would not promise at all, if the child was able to do so for itself; but because this is not possible, they speak in its stead.

Mr. C. Exactly so: the minister when he is about to baptize asks, "Dost thou '*in the name of this child*' renounce the devil and all his works." And this is still more plain in the third question, when he says, "Wilt *thou* be baptized in this faith?" Now, the Sponsors are not going to be baptized, but the question relates, of course, only to the child: and they reply, as his month-piece, in the following words, "That is *my* desire." They are his *voice*, because he has none; they promise and vow for him, because he *cannot* yet for himself; they pray for him, because he cannot pray. The Sponsors do not *engage* that he *shall* hereafter serve and love God; they do not *pledge* their own souls that he shall keep the promises, so as to endanger in any way their own salvation. It is not in this point like a suretyship in worldly business, although the word "*surety*" is applied to

Sponsors. They only pledge the child, and not themselves. They have been already pledged, for themselves, long ago, when they also received Baptism. If you consider the act of answering in this view, you will not see anything to scruple at, with regard to yourself.

W. I am satisfied, Sir, with this explanation; but I have one thing more to ask, if you will not think me presumptuous.

Mr. C. What is it?

W. Many people ask me, when I have talked of promising for the child, whether we have any *right* to pledge another person to any course of conduct, without their consent or knowledge?

Mr. C. I am glad you have asked this question, because I believe it contains the real cause of any objection being made. Nothing, however, was ever more unfounded than the objection it alludes to. But as it is a mistake arising from worldly notions of worldly things, I do not wonder at its being entertained in the present days. I willingly admit that, in worldly things, it would be quite wrong to pledge a child to any particular course of conduct, when he might afterwards wish to choose some other: as for instance, it would be wrong to pledge him to be a soldier, or a sailor, or of any other trade, before he had knowledge to choose for himself. But the case is altogether different in matters of religion. There, it is the duty of every one, to whom God gives life, to choose one, and only one, course of life; namely, that of repentance and faith which is laid down in his holy gospel, and this is the course to which they are pledged in the Baptismal service. God has created us, and Christ has redeemed us, for Himself; "we are not our own," but "are bought with a price." It has therefore become our bounden duty to give ourselves to the Lord without reserve, and without wishing to choose otherwise. You will see how this is declared in the Catechism, which the child is taught to say as soon as it can understand for itself. "Dost thou not think that thou art *bound* to believe and to do as they have promised for thee?" the child answers, "Yes, verily, and by God's help so I will." And the same truth is declared in another place, when the child repeats "which promise when

they come to age, themselves are bound to perform." Always let it be borne in mind, that we are *bound* to give ourselves to God, whether we do it or no, and whether we promise or not. The promise does not make it more our duty; it only assists us to perform it, as one additional motive; and a very strong one it is. But to put this in a very plain light before you, I will ask you, William, one question. Do you not think it right to make your children promise you sometimes to do what is right? Don't you make them promise to pray to God when they rise and go to bed; and to keep from bad company, and to tell the truth, and many other things?

W. Yes I do, Sir, very often.

Mr. C. And don't you think that your neighbours, who object so much to pledging their children to God, often make them promise to do anything they wish them to do?

W. No doubt, Sir, they do.

Mr. C. Every body knows that promises and vows are an assistance in duty, and therefore every body uses them. Why then should not the Church require them from her children, especially in things which it is their work and most bounden duty to labour to perform. You would not think it wrong to induce your little ones by every means in your power to do right. You know it to be your duty to bring them up in the faith and fear of God, to lead them to Christ in their earliest years, and to fill them, if possible, with right notions before they can get wrong ones from the world. "Train up a child in the way he should go, and when he is old he will not depart from it." Are your scruples now removed with reference to the office of a Godfather?

W. I think they are entirely, Sir. I see that it is right to pledge our children to the Lord, and this I have always endeavoured to do. And I see that if the Sponsor speaks "in the name of the child," he does not promise anything on his own account, but on that of the infant.

Mr. C. Well, William, now that you perceive what are *not* required of a Godfather, let me tell you in few words what his duties really are.

W. That, Sir, I should like to know.

Mr. C. When the child has been baptized and all is over, the minister addresses the Sponsors thus, "Ye must remember that it is *your* parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession HE hath here made *BY you*. And that he may know these things the better, ye shall call upon him to hear sermons; and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue¹, and all other things which a Christian ought to know and believe to his soul's health, and that this child be virtuously brought up to lead a godly and a Christian life." Let me ask you, is there any thing impossible, or too difficult, in this?

W. No, Sir, not at all. By God's gracious help I may hope to do all this, and may his blessing be with me, and with the child, for whom I now fully intend to stand Godfather.

E.

THE LORD'S PRAYER.

"SUPERIOR this prayer is in excellence, comprehensive in brevity, holy in substance, solemn in manner, and simple in expression; it is, at once, so short, that the meanest may learn it; so plain, that the most ignorant may understand it; and yet so full, that it comprehends all our wants, and intimates all our duty, showing not only what is fit to be asked, but what manner of persons we that ask ought to be. And well, therefore, might Tertullian speak of it as 'the epitome of the gospel;' since it contains our persuasion of God's love, our desire of his honour, our subjection to his authority, our submission to his will, our dependance on his providence; together with our earnest supplication for mercy to deliver us from the guilt, and for grace to deliver us from the power of sin; concluding with acts of faith and praise and adoration." — *Rev. R. Anderson on the Lord's Prayer.*

¹ That is, the common language which he speaks.

OBEDIENCE.

"Children, obey your parents in all things: for this is well pleasing unto the Lord."—COL. iii. 20.

How seldom is it that we see children brought up in a habit of *ready* obedience, and yet what better method can we take to ensure their virtue and their safety? How many sins may we in after life trace, not to ignorance, not to a wilful desire of acting contrary to God's commands, but to a fatal habit of looking *first* on all sides to see if we *must obey*—if there is no loophole by which we may continue to sin, and yet not positively disobey God's law. It is in this moment of irresolution and delay that the devil takes hold of us, and is at hand to suggest false excuses for the particular act, or wrong interpretations of the command; and to persuade us, as he did Balaam of old, that we may still go with the men, "Yea, though God had said, ye shall not go." (*Numbers xxii. 12.*)

If we bring up our children in a habit of doing exactly what we tell them, *simply* because it is *our will*, and their duty to submit to that will, they will naturally, when our authority is withdrawn, transfer that rule of action to a higher authority, and be ready to obey the will of God, simply because it is *his will*, and their duty to submit to that will. The habit being formed, this application of it will not be difficult; indeed, if they are properly brought up, they will year by year be led to apply this same rule of action, and to *obey* their *parents*, because in so doing, they *obey God*.

An incident occurred the other day, which will form a very apt illustration of what I mean by a habit of ready obedience.

Immediately before one of the heavy thunderstorms that we have had this summer, a watchful mother called her children in from the garden where they were playing. She did not wish to frighten them, and therefore said nothing of the storm, but simply bade them come in. They came in without questioning either their mother's wisdom, or their own power of resistance, and they continued their game of play in the window. The thunder rolled louder, and the lightning flashed brighter; the

prudent mother called them from the window, "Come away to this side of the room;" they obeyed *instantly*, and it was well that they did so. One of those wonderful phenomena, a thunderbolt, came down the chimney and went out through that very window, from whence the children had been called. The electric fluid which accompanied it must have killed them had they still lingered there; and the time was so short, that nothing but the prompt obedience of the children saved their lives!

Is it never thus in the moral world? Are *we* never warned to "come away" from some temptation, warned either by conscience, that voice of God within us, or by the voice of a friend, or by the voice of God's ministers? And what, if we obey at once? Do we not thus escape the sin, and with it the danger of everlasting death? But do we always thus obey? Do we never linger to question the right of him who calls us to interfere, or to know the reason why we must not give way to temptation, or because we flatter ourselves that the danger is not so immediate, and that we may still linger awhile, and then escape? Let us look back on our past lives. Have we never been drawn into a snare in consequence of having thus neglected the first warning? Have we never, for instance, been warned against evil companions, and *waited* to judge for ourselves, whether they were indeed so dangerous, till we have become one of them, and "worked all uncleanness with greediness?" How often does God's minister see with concern the precipice on which we stand: he sees the thunderbolt ready to fall on us—he calls us to "come away," and what is our answer? Is it that of ready obedience, or is it that of sullen resistance? Remember the instance of the children; they were saved by instant obedience to the command of their earthly parent, we can only be saved by instant obedience to the command of our heavenly parent; and what is his command? "Resist the devil, and he will flee you." "Go not with a multitude to do evil." "Flee fornication." "Abstain from fleshly lusts which war against the soul."

E. A.

ALLOTMENT SYSTEM.

It appears from the Report of the "Labourer's Friend Society," that, wherever the Allotment System has been tried, particularly in Kent, and in the neighbourhood of manufacturing towns, it has thoroughly succeeded. The Society's agent reported that he had visited more than fifty parishes in one county, in which there were above 3000 allotments, which taken altogether, are an advantage to the families that occupied them of fifteen thousand pounds per annum. The inhabitants of a whole village in some counties, had been, by the working of the system, raised above want, and rendered independent of parochial assistance. The moral good was also very great and extensive. For instance, in one parish containing about 2000 inhabitants previous to 1834, when allotments were first wanted, the offences against the laws amounted to 34 annually; whilst in the years 1840, 1841, and 1842, there was not one such offence committed. The Society has lent 2500*l.* to labourers, who paid interest regularly. J. Burt, Esq. spoke of the wonderful improvement of the labourers on 50 acres of land purchased by the Agricultural Allotment Institution in 1832, at Chalesbury, near Tring, Bucks.¹¹ He, under the direction of Lord Robert Grosvenor, purchased the land in question, and let it out under the Allotment System; and the result has been, that there was not a single able-bodied pauper in the parish, whereas in 1832 every labourer in it was a pauper.—*Country Paper.*

CANADA.

(Continued from p. 178.)

SOME months ago I went to stay a few days in the house of a resident clergyman, the curate of a flourishing village in the township of ——. I was struck with the great simplicity of the house and its inhabitants. We were introduced into the family sitting-room, the floor of which was painted after the Yankee fashion, instead of being carpeted; the walls were of plain deal, and all the furniture equally simple. A large spinning-wheel, as big as a cart wheel, nearly filled the middle of the room, at which

the mother of the family, a mild and lady-like person, was sitting spinning yarn; her little daughters were knitting beside the fire, while the father was instructing two of his sons; a third was sitting in a straw chair between his feet, while a fourth was chopping wood in the court yard. The dresses of the children were of a coarse sort of stuff, a mixture of woollen and thread, the produce of the farm, and of their mother's praiseworthy industry. The stockings, socks, and warm comforters, were all made at home. Both girls and boys wore mocassins of their own making. Good sense, industry, and order, seemed to preside over this little household.

The income of the living was but small, but there was glebe land, and a small dwelling attached to it, and the family was maintained with great respectability by means of active exertion out of doors, and economy and good management within. During our visit we enjoyed many of the comforts of a cleared farm; they had poultry of every kind, beef of their own killing, excellent mutton and pork: we had a variety of preserves at our tea table, with honey in the comb, delicious butter, and good cheese, with different sorts of cakes, some made of Indian corn flour, and some of the flour of buck wheat.

I was admiring a very fine breed of fowls in the poultry yard one morning, when my hostess said, "You will wonder how I came to possess those fowls, if I tell you that they were not given to me, neither did I buy them, nor did I steal them." "Pray how then did you get them," I asked. "An old black hen most unexpectedly made her appearance, one spring morning, at our door; we welcomed the stranger with surprise and delight, for we could not muster a single fowl among our little colony at that time. The hen laid ten eggs, and hatched the chickens; from this little brood we raised a stock, and soon supplied our neighbours with fowls. We prize the breed, not only on account of its fine size, but for the singular, and, as we thought, providential manner in which we obtained it. We never found out where the hen came from, but we suppose some emigrant's family going up the country must have lost or left her."

One evening, as we all assembled round the blazing

log fire, the pastor gave us the history of his first coming to the bush, which is very interesting.

"It was not," he said, "with any idea of bettering my own condition, or of providing for my children, that I left my native land. I had for many years been the pastor of a small village, in the mining district of Cumberland. I was dear to the hearts of my people, and they were my joy and crown in the Lord. A number of my parishioners, pressed by poverty and the badness of the times, resolved on emigrating to Canada. They were encouraged by the offer of grants of wild land, which were at that time freely awarded to the colonists by government. Some of the most respectable came to me and stated their reasons for taking this step, and at the same time besought me, in the most moving terms, in the name of the rest of their emigrant friends, to go with them into the wilderness of the west, lest they should forget their Lord and Saviour, when abandoned to their own spiritual guidance. At first I was startled; it seemed to me a wild and visionary scheme, but by degrees I began to think of it with pleasure. I had few ties beyond my native village. My heart yearned after my people; ten years I had been their guide and adviser. I was the friend of the old, and the teacher of the young. My Mary was chosen from among them; her youth and maturity had been spent among these very people, so that when I named to her the desire of my parishioners, and she perceived that my own wishes went with them, she stifled any feelings of regret that might have arisen in her own breast, and replied to me in the words of Ruth: 'Thy country shall be my country; thy people shall be my people; where thou diest will I die, and there will I be buried: the Lord do so to me and more also; if aught but death part thee and me.' A tender and affectionate partner hast thou been to me, Mary," he added, turning his eyes affectionately on his wife. Her heart was too full to speak, but I saw a few tears fall on the work she held in her hand.

The pastor proceeded to give us the particulars of their leaving England, their voyage, and arrival in the land granted to their little colony, and where I now was visit-

ing them. Speaking of their first arrival, "It was," he said, "a desolate wilderness of gloomy and unbroken forest trees, when we first pitched our tent here: at that time an axe had not been laid to the root of a tree, nor a fire, save by the wandering Indians, kindled in these woods. I can now point out the spot where my wife and little ones ate their first meal, and raised their feeble voices in thankfulness to that almighty and merciful Being who had preserved them through the perils of the deep, and brought them in safety to this vast solitude. We were a little flock wandering in a great wilderness, under the special protection of our mighty Shepherd. Ask these, my elder children, and my wife, what were the hardships of a bush settler's life ten years ago, and they will tell you it was to endure cold, hunger, and all its accompanying evils; to know at times the want of every necessary article of food. Potatoes, pork, and flour were our only stores, and often we failed of the two latter before a fresh supply could be procured. We had not mills nearer than thirteen miles, through roads marked only by belayed lines; nor were there at that time any settlers near us. Now you see us in a cleared country, surrounded with flourishing farms and rising villages, but at the time I speak of it was not so: there were no stores of groceries or goods, no butchers' shops, no cleared farms, dairies, and orchards; for all these things we had to wait with patience, till industry should raise them. Our fare knew no variety but salt pork, potatoes, and sometimes bread, for breakfast; pork and potatoes for supper, and porridge of Indian corn flour for the children. Sometimes we had the change of pork without potatoes, and potatoes without pork; this was our first year's fare: by degrees we got a supply of flour of our own growing, but bruised into a coarse meal with a hand-mill; for we had no water or wind-mills within many miles of our colony, and good bread was indeed a luxury we did not often have.

"We brought a cow with us, who gave us milk during the spring and summer, but owing to her eating wild garlic (a herb common to our woods) her milk was hardly drinkable, and for want of shelter and food she died the

following winter, greatly to our sorrow. We learned experience in this and in many other matters at a hard cost, but now we can profit by it.

"We had obtained a great deal of useful advice and assistance from the government agents before we came here, and we also hired some choppers, at high wages, to teach us the right way of felling, logging, burning, and clearing the ground. As it was our great object to get in crops of some kind, we set to work without any delay, further than what was necessary to provide a temporary shelter for our wives and children, and prepared the ground for spring crops, helping each other with the loan of oxen and labour.

"I experienced every attention from my friends. My means were small, and my family all too young to render me any service; however, I lacked not help, and had the satisfaction of seeing a little spot cleared for potatoes and corn, which I could not have effected by my single exertions.

"My biggest boy, John, was but nine years old, Willie seven, and the others still more helpless; the two little ones you see there (pointing to two young children) have been born since we came hither. That yellow-haired lassie, knitting beside you, was a babe at the breast, a helpless, wailing infant, so weak and sickly before we came here, that she was scarcely ever out of her mother's arms; but she grew and throve rapidly under the rough treatment of a bush-settler's family.

"We had no house built, or dwelling of any kind to receive us, when we arrived at our destination, and the first two nights we passed on the banks of the creek that flows at the foot of the hill, in a hut of cedar and hemlock boughs that I cut with my axe, and with the help of some of my neighbours, raised to shelter my wife and little ones. Though it was the middle of May, the nights were chilly, and we were glad to burn a pile of wood in front of our hut to secure us from cold and the stings of the mosquitoes, that came up in myriads from the stream.

"As soon as possible we raised a shanty, which now serves as a shed for my young cattle; I would not pull it

down, though it stands in the way of a pleasant prospect from the window ; but I like to look on it, and recal to mind the first years I passed beneath its lowly roof. We need something to remind us of our former state, for we are apt to grow proud, and cease to value our present comforts. Our first Sabbath was celebrated in the open air: my pulpit was a pile of rude logs, my church the deep shade of the forest, beneath which we assembled ourselves ; but I never witnessed sincerer or more fervent devotion than on that day. I well remember the text I chose for my address to them was from the 8th chapter of Deuteronomy, the 6th, 7th, and 9th verses, which appeared to me applicable to our circumstances. The following year we raised a small block-house, which served as a school-house and church.

“ At first our progress in clearing the land was slow, for we had to buy experience, and many and great were the disappointments and privations that beset us during the first few years. One time we were all ill with ague, one not able to help the other ; this was a sad time, but better things were in store for us. Our little settlement began to be well spoken of, and many emigrants joined us. One man came and built a saw-mill ; another a grist-mill ; then one store was built, and then another, till a flourishing village sprung up around us. Then the land began to increase in value, and many of the first settlers sold their lots to advantage, and retreated farther up the woods.

“ As the village increased, so of course did my professional duties, which had for the first few years been paid for in acts of kindness and voluntary labour by my little flock ; now I have the satisfaction of reaping a reward without proving a burden to my parishioners. My farm is increasing, and besides the salary arising from my curacy, I have something in addition for the school, paid by the government.

“ We may now say, It is good for us to be here, seeing that God has been pleased to send down a blessing upon us.”

It was thus the good pastor ended his interesting account.

SENT BY E. A.

A HYMN FOR WHIT-SUNDAY.

JESUS is gone on high,
And sits at God's right hand,
Yet hath not left his saints
A melancholy band.

His presence cheers them still,
With comfort and with joy,
This day his Spirit's praise
Their hearts and lips employ.

The Spirit of the Father,
The Spirit of the Son,
Continues the blest work
Which Jesus Christ has done.

In tongues of cloven flame
No longer He appears,
Nor with a mighty wind
Awakens all their fears.

But with his power unseen,
Yet felt in gracious love,
He points their faith and hope
Where Jesus reigns above.

In sickness or in death
Their hearts shall know no fear,
The Spirit of their Lord
In all his power is near.

Rejoice, ye saints, and sing,
On this most happy day!
Jesus his promise keeps,
And dwells with you for aye.

To God the Spirit give
All honour with the Son,
For Son and Spirit live
With God the Father One.

A LAYMAN.

SCRIPTURE CHARACTERS.

2 Kings xviii.—HEZEKIAH, King of Judah.

ABOUT 250 years had now passed since the death of king Solomon, and the separation between the kingdoms of Judah and Israel.

The kings of Israel had, one after another, been idolatrous and wicked. The whole nation was sunk in ignorance and sin. Again and again God warned them by his prophets, but they would not hearken. They

neglected his mercies, and despised his judgments, and now at length his forbearance towards them was exhausted. He drove them out of the land He had given them, and scattered them throughout the world. This awful judgment upon Israel took place during the reign of Hoshea, their nineteenth king since the time of Solomon. Shalmaneser, king of Assyria, conquered and carried them away.

The kingdom of Judah remained for some time after this. They too had had many wicked kings, and at times greatly provoked God's anger; but some of their kings had loved and served Him, and He therefore delayed to punish them, and "in the midst of his wrath he remembered mercy."

Hezekiah became king over Judah just at the time that the Israelites were carried captive into Assyria. He began his reign by an active endeavour to put an end to the idolatry that he found so much prevailing among his people. He broke down the images, cut down the groves of trees where they used to offer their unholy sacrifices to their idols, and broke in pieces the brazen serpent that Moses had made, for in those days the people offered incense to it as to God: and he called it "Nehushtan," that is, a "piece of brass." This brazen serpent had been kept by the children of Israel as a memorial of their deliverance from the fiery serpents in the wilderness. (See Numbers xxi. 9.) So far it was useful, for it served to remind them of their sinfulness, and of the mercy of God. But now that they were foolish and wicked enough to worship it, as though a piece of brass had cured diseases, and not God's power working by means of it, surely Hezekiah did well to destroy it. There is something here very applicable to those outward ordinances and sacraments which Christ has appointed in his Church. They are intended as means of grace—outward signs of inward and spiritual grace. As man has a soul which cannot live in this world without a body, so there must in this world be outward forms by which to express things spiritual. But to count that these outward forms will do without the spirit, is as if to think that the body could live without the soul. We know well that we can

perform all our outward duties, and yet have our hearts far from God. But God has given us a heart, and God will therefore require from us the service of the heart. These outward things are useful and necessary, for God has chosen them, as He chose the brazen serpent, as the means by which He will convey his spiritual blessings, but, like that serpent of brass, if we look to nothing beyond them, they are then nothing worth, and worse than nothing.

Hezekiah, moreover, earnestly endeavoured to restore to its former purity the worship of the true God. He opened the temple, collected the priests, and caused the long-neglected feast of the passover to be once more celebrated.

When Hezekiah had reigned about fourteen years, the king of Assyria came against him to battle. He thought that he should be able to conquer Judah as easily as he had conquered Israel, for he did not know that he could have had no power at all against them unless it had been given him from above. He sent some officers of his army before him to endeavour to shake the confidence which he knew Hezekiah had in the protection of God, and thus persuade him to submit at once. In the pride of his heart he asked him, "Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?" He thought that the true God whom the people of Judah worshipped was no better than the idols of wood and stone which he himself and the nations around him were wont to worship, and it was therefore no wonder that he derided his power.

But Hezekiah knew the power and mercy of his God too well to be dismayed at this. He went into the house of God, and spread his case before the Lord in prayer: and the Lord hearkened, and by an awful miracle he answered it, for when the proud king of Assyria arose in the morning, behold, his mighty army all lay dead at his feet: God had sent his angel and smitten them with the blast of his fury, because they had dared to defy the power of Him who gave them their life, their breath, and all things.

In this part of the history we must observe the con-

duct of Hezekiah. When he heard that the king of Assyria was coming against him, he did all he could to strengthen himself (see 2 Chron. xxxii.); he did not believe that God would exert his power to save him, so long as he took no pains to defend himself; and we see how this conduct was prospered. God's grace will not interfere to protect those who will not exert themselves. If we do not strive against temptation we cannot hope to be delivered from it. A Christian, too, must mark Hezekiah's prayer. (2 Kings xix. 15.) We sometimes, alas! see about us those who once appeared to be faithful devoted servants of Christ, but who have now left their first love, or even are again entangled in the world. Satan and his followers tempt us to doubt our own security; they would make us believe that our foundation is not after all so sure; the Rock of ages not so sure a refuge. If we be thus tempted, we shall do well to imitate the prayer of Hezekiah: "Of a truth, Lord, the kings of Assyria have destroyed the nations and have cast their gods into the fire, for they were no gods . . ." The example of those who fall away should, in truth, make us very earnest to make our own "calling and election sure," but ought not to make us doubt the power and preserving grace of that God whose grace it was that first chose us out of the world, and set us apart as his own. "He will never leave thee nor forsake thee."

How awful a thought it is, that even among God's own chosen people there were so few that loved and served Him. It is only here and there that we can find the history of such a one.

Christ has said, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." The world would have us think differently; it would tell us that the way to heaven is easy. Satan whispers to us, that surely God's mercy will not destroy such multitudes; that at least the amiable and the outwardly religious will be saved. Our own hearts fondly cherish the secret hope that those with whom we engage in business or society cannot be really destined for eternal damnation, and that our dearest relations and friends are not still in the gall of bitterness and in the bond of iniquity. At this day.

when Christianity is outwardly respected and its duties enforced, we may, if we will, mistake between God and Mammon: but if the world is as it always has been, if men's hearts are still by nature carnal and alienated from God, then we must believe that numbers of our friends, our companions, those who dwell in the same house, and hear the same gospel, may one day be in destruction. Surely if Christians kept this in view, it would make them more anxious about their own souls, more earnest to save those who were perishing around them. It may make us shudder, when we put to the test of the Bible those whom we love; but it is better to know the worst whilst there may be time to procure a remedy. The Bible test is, "If any man love the world, the love of the Father is not in him."

Jesus Christ has bid us "*strive*" to enter in at this strait and narrow gate, and blessed be God it is open to all who are willing to enter. Jesus Himself is the way, and "whoso cometh to him he will in no wise cast out." Oh, reader, Jesus Christ died that He might open wide for them that seek it, the gate of everlasting life.

E. D.

REMEMBER THE SABBATH DAY.

FARMER BENSON lives in a village near to my own. He is what most people would call, an honest good-natured man, but yet some things I see about his conduct, give me great reason to fear that he has never felt the real value of his soul, nor has ever experienced the great change, without which none can be called children of God and heirs of glory, "the turning from darkness to light, from the power of Satan unto God."

One thing is this. His house is about twenty yards from the Sunday School Room. Often on a Sabbath morning he hears the hymns of praise which those little voices raise to Him who redeemed them. Well, Farmer Benson has a good number of boys at work all Sunday, about his farm horses, I believe, and his garden. These poor children do not care about going to the Sunday School, I dare say. Perhaps, they had much rather be at their common work, where they can jest and whistle instead of reading and praying, as the children at the

Sunday School do. Satan dwells in young hearts as well as in old ones. But is this a good reason why Farmer Benson should keep them away from the place where they may learn better? He goes to Church himself, it is true, and he hears God's commandment read, which bids him keep holy the Sabbath day, that his manservant, and his maidservant, may rest as well as himself; and yet can he come and go with a quiet conscience, while he is making these children disobey God, and bringing them up to a life of hardened ignorance and wickedness, to destroy their own souls, and thousands more which will follow their example. I have often wondered, too, that Mrs. Benson, who brings up her own children so decently, and I thought so piously, could bear to see other poor children thus deprived of the means of learning the way that leads to life everlasting.

Now I cannot believe that this sin will be forgotten at the day of judgment. Do we say, such work must be done; do we dare thus to cheat our souls? It need not be done; the more such work is done, the more it will curse us in body and in soul. Before God and our own immortal soul, let us decide whether such work must be done; let us decide it, as a few short years more will make us wish that we had decided it, when we lie upon our bed of death.

F. C.

REFLECTIONS ON THE 12TH PORTION OF THE 119TH
PSALM.

WHILST we behold every thing around us failing and fading, decaying and dying, it is a wonderful comfort and support, it is a precious privilege and blessing, to have something more solid and sure and lasting than this world to rest our hope upon. Everything here below has the image of death stamped upon it; the face of nature is continually changing; trees, herbs, and flowers lose their beauty and die; the animal race is daily perishing, our friends and neighbours are dropping into the grave, and we must shortly follow. And how short-lived are all the pleasures of earth; and even while they do continue, how unable are they to satisfy the desires of an immortal soul; how poor and disappointing: "For the bed is shorter than that a man can stretch himself on it, and

the covering narrower than that he can wrap himself in it."—Isa. xxxviii. 20. Well is it for man that a certain boundless and everlasting treasure is opened to him in the word of God; well, that is, if he will seek it. Here is a deep mystery of love, which we can never fathom, the love of God in the salvation of man; here is a height of knowledge to which we can never climb; the knowledge of the most high God, "who hath reconciled us to himself by Jesus Christ."—2 Cor. v. 18. Here, in the word of God, is a fountain of joy and consolation, ever flowing, never exhausted: the Holy Spirit, "the well of water, springing up into everlasting life."—John iv. 14. None but the fool will seek to set up his rest on earth: Lord, make us "Thine," that we may be wise, and rest in Thee for ever.—REV. J. SLADE.

RULES FOR THE MORE PROPER CELEBRATION OF PUBLIC WORSHIP.

Lately circulated in a country parish.

1. THE pious worshipper, on his way to the house of prayer, will remember the purpose of his going thither, and will allow *no idle thoughts or words* to distract or disturb his mind.

2. He will be *early* in his attendance on divine service, and, entering the door of the sanctuary with measured and quiet step, will take his seat *reverently, and in the fear of God*, having first, in silent prayer, asked a blessing on the means of grace.

3. While the service is proceeding, he will *kneel, or stand, or sit*, according to the directions given in the book of Common Prayer.

4. The worship of the Church being a *social* worship, a form of worship in which the people are invited to join with their minister in prayer and praise, the true churchman will repeat in audible and solemn voice the alternate verses of the psalms, and all other parts of the service appointed for the congregation.

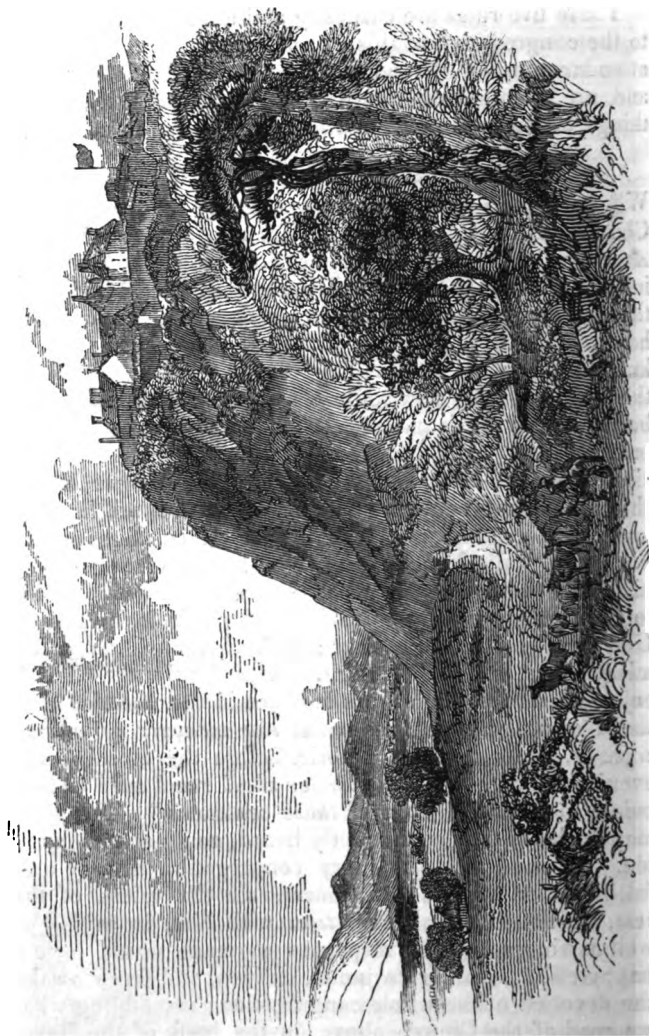
5. When the service and sermon are ended, *let there be no indecent haste* to leave the house of God, like children dismissed from school, but, after a few moments spent in private supplication, let each worshipper retire,

as his turn comes, showing *by his outward demeanour* that he has not received God's grace in vain.

These five rules are earnestly and affectionately offered to the congregation of this church, with reference to their attendance upon the public worship of Almighty God, and are founded on the Apostolic command, that "all things be done decently and in order."—1 Cor. xiv. 40.

ON RESPONDING AT CHURCH.

Whenever the voices of the people are required by the Church, whether in the single, but very expressive, word *Amen*, or in larger utterance, not only the clerk, but every individual of the people, should speak audibly and distinctly, that they may give God the glory of their tongue as well as heart, while they also make those lowly bodily gestures of kneeling, bowing, or standing devoutly erect, suitable to the spirit of the service in its several intentions; that both parts of man's nature, soul and body, bought with a price, the precious blood of Christ, may join in his service. But, of all the bodily organs, the tongue is the chief instrument whereby we express the inward honour, love, and veneration of the heart. It is, therefore, in Scripture, called *man's glory*; a faculty distinguishing him from the inferior animals, the tribute of which is due to God; and, in offering to Him, the rule is, to give to God the best that we have; and, therefore, *not a low whisper*, but *an audible voice*. Accordingly, the Church enjoins a *loud* voice, as you may see in the Rubrics after the Creed, &c. &c. And what *the measure of a loud voice* is, we find in the Rubric, before the morning and evening prayer—"The minister shall read, with a loud voice, some one or more of these sentences." The voice may be loud, that is, distinctly heard, and yet very humble. A good clerk in every congregation is very useful, in order to lead and concentrate the voices of the rest, which should all *keep time* with him, in saying as well as singing. The responses so made would have a happy effect, tending to incite, enliven, and keep awake the devotion of the whole congregation; resembling what we read of the Church above, in the book of the Revelation, from which the service of the Church below is copied, after the pattern of heavenly things. *Bp. Jolly.*



STIRLING CASTLE.

STIRLING CASTLE.

ALL the principal ancient castles are found situated on high eminences, and for the most part on the brink of some steep precipice, the most so, at least, that could be selected in the neighbourhood where they are built. The reason of this is very obvious and plain: they were built for the purposes of war, for defence to the possessors, and for assault to their enemies; and high ground gives of course the most material possible advantage for both these objects. The steeper the ascent on which a fortification stands, the more difficult it is to assault; and at the same time, the more easy for its defenders to observe their enemies, and to baffle their attempts, by means of the various weapons they can throw down upon them when at so great a disadvantage. Before guns and cannons were in use, and gunpowder had been invented, a *situation* of this kind was the chief object regarded in war; and there were many castles and cities in every country considered to be *impregnable*, that is, not to be taken by assault. They were so well guarded by nature and art together, by steep precipices and high situation on some sides, and by strong walls on others, that a very small force indeed could hold out for years against a numerous army. The security is not now so readily obtained, since the weapons of war are become so much more powerful and destructive. The struggle of battle and siege is more violent than formerly, but it is shorter and more decisive. The castle of Stirling was celebrated as possessing one of these impregnable situations, and was on that account strongly fortified from very early times in Scottish history. It is about thirty-five miles from Edinburgh, and on the river Forth. The prospect from the castle is most delightful as well as extensive, being greatly beautified, especially on the east, by the windings of the Forth, which are so many, that though the distance by land from Stirling to Alloa is, in a straight line, not quite six miles, it is said to be twenty-four by water. The fortress contains a very large and elegant palace, in which the kings of Scotland have often resided. There is also a beautiful chapel built by James VI. It has been the

scene of many important transactions in the history of that country. In 1746 it resisted the utmost efforts of the rebels to take it.

HELP TO PRACTICE: OR BIBLE APPLICATIONS.

Portion. JOHN xvi. 23, 24. and LUKE xi. 9—13.

It must be allowed by every one that it is a great advantage to have **THE RIGHT THING**: and therefore it must be of great importance to know **THE RIGHT WAY** to get it.

What is **THE RIGHT THING**? Do you desire to be really happy? Do you desire to be good? Do you desire to have power against evil temptations? Do you desire to have peace of conscience? Do you desire to be content with your station? Do you desire to have comfort in your heart? Do you desire to have the terror of death taken away? Do you desire to have a reasonable hope of being happy after death? Do you desire to be a real Christian? There is one thing which, if you had it, would satisfy all these desires, and give you more blessings than you can desire:—not perhaps all at once, but gradually, sooner or later, some at first and others step by step, as would best suit with your character and circumstances. This is *the right thing* to have—and this thing is **THE HOLY SPIRIT** to be in you, to teach you, guide you, help you, strengthen you, comfort you, keep you, and bless you. No person can be a real Christian who has not got the Holy Spirit within him. Any person who has the Holy Spirit within him will certainly be brought to Christ, and so made at last effectually a real Christian. This then is **THE RIGHT THING**. (See John iii. 5; xvi. 7—14. Acts ii. 38, 39. 1 Cor. ii. 9, 10; vi. 19. Eph. i. 13, 14.)

There is but One who can give this *right thing* to any person; and that is God the Father in heaven, to whom we speak when we say the Lord's Prayer. God the Father is **THE RIGHT PERSON** to go to; and He is not far from any one of us, being about our path and about our bed. But the difficulty is to find out how such as we are can possibly induce Him to give us so great a gift as that *right thing*. All depends upon going **THE RIGHT WAY** to work. There is a right way and a wrong way in every

thing, and those who take the wrong way cannot hope to succeed. God has fixed upon a way of his own making, by which people may get what they thus want; and He is always ready to attend to the least desire of the heart of any, even the poorest person, who want *the right thing*, if they come in *this right way*. (See John xiv. 16, 17. Acts i. 4, 5. 8; xvii. 27, 28. Psalm cxxxix. 2, 3. Matt. xi. 28. John vi. 37, 40.)

To open this right way, God gave his own Son to be a man; that, as a man, He might be what the first Adam would have been if he had never sinned—that is, well-pleasing in his sight. This Man, Jesus Christ, never sinned, and is therefore well-pleasing in God's sight. As the second Adam, having no sins of his own to answer for, He stood in the place of the first Adam, and answered for his sins and the sins of all his children; so that by bearing their sentence and their punishment for sin, He has obtained from the Father the right to forgive them their sins. This was redeeming them, or buying them back. Having purchased this right, at the price of his own death, He makes use of it to forgive all those persons who receive the Holy Spirit—*the right thing*. He is gone up into heaven, to wait there till all the people who will be saved shall have been born and received this *right thing*; and so He has been waiting these eighteen hundred years past on purpose to give us, who live now, the opportunity of procuring it. While He is thus waiting He sends his ministers to inform people **THE RIGHT WAY** to get the Holy Spirit; and that is, by applying to the **RIGHT PERSON**, God the Father, for this, as the very thing which Jesus Christ has purchased and paid for by His atonement, so that *He* has a right to it whenever He wills. Now He authorises any person who desires it to go **IN HIS NAME**, that is, *as being sent by Him*, to ask for that which we do not deserve ourselves, but which He who sends us does deserve, and has a right to. To go in Christ's name, and to ask *for his sake* what He may justly claim (though we have no claim at all for our own sake) is the sure way to get this great thing, because God the Father cannot refuse it to Christ; and Christ gives us permission to put in his claim for our benefit

(See Gal. iv. 5. Matt. iii. 17. 2 Pet. i. 17. 1 Pet. ii. 22—24. 1 John ii. 1, 2. Gal. iii. 13. 1 Cor. vi. 20. Rom. viii. 1—9. John xvi. 7. Acts ii. 38, 39; iii. 19—21. Matt. xxviii. 18—20. John xvi. 23, 24; xvii. 9. 20. 24.)

This then is THE RIGHT WAY to get THE RIGHT THING. Go to the RIGHT PERSON, God the Father, and ask, for Jesus Christ's sake, that He will give you the Holy Spirit.—You cannot be wrong; and though you may not all at once perceive the result, yet you are sure to succeed, if you keep on earnestly and repeatedly crying in your heart, with all sincerity of desire, O MY GOD, FOR CHRIST'S SAKE, GIVE ME THE HOLY SPIRIT.

Rev. A. D.

EXTRACT FROM THE HOMILY ON "REPAIRING AND KEEPING
CLEAN, AND COMELY ADORNING OF CHURCHES."

(The language slightly altered.)

WHEN men assemble their friends in their own houses, they seek to have their houses in good repair, and to have them clean and neat, lest they should themselves be counted shabby and slovenly,—or should seem as if they had little regard or respect for their friends or neighbours. How much more then ought the house of God, which we commonly call the Church, to be sufficiently repaired in all places, and to be honourably adorned and furnished, and to be kept clean and in nice order, to the comfort of the people that shall resort thereto! It appears in the holy scripture, how God's house and temple at Jerusalem fell sometimes into decay, and was oftentimes profaned and defiled through the negligence and niggardliness of such as had the charge thereof. But when godly kings and governors were in place, then they forthwith commanded that the church and the temple of God should be repaired, and that the devout offerings of the people should be gathered for the reparation of the same. We read, in the 2nd book of Kings, chap. xii., how that king Joash, being a godly prince, gave commandment to the priests to apply certain offerings of the people towards the

reparation and amendment of God's temple. A like command gave that most godly king Josiah, concerning the repairing and rebuilding of God's temple, which, in his time, he found in sore decay. It hath pleased Almighty God that these histories, touching the rebuilding and repairing of his holy temple, should be written at large, that we may be taught thereby. And we learn from them,

First, that God is well pleased that his people should have a suitable place to resort unto, and to come together, to praise and magnify God's glorious name.

And, *Secondly*, that He is highly pleased with all those who diligently and zealously go about to amend and restore such places as are appointed for the congregation of God's people, and wherein they humbly and jointly render thanks to God for his benefits, and, with one heart and voice, praise his holy name.

Thirdly, God was sore displeased with his people, because they builded, decked, and trimmed up their *own* houses, and suffered *God's* house to be in ruin and decay, or to be dirty and uncomely. Wherefore God was sore grieved with them, and plagued them, as it appears in the Prophet Haggai. Thus saith the Lord, in the 1st chapter, "Is it time for you, O ye, to dwell in your cieled houses, and this house (the Lord's house) lie waste?" And we find the Lord showing them that when they regarded worldly things more than they regarded *Him*, their worldly things should not profit them. He says, "Ye have sown much, and bring in little;" "Ye looked for much, and lo, it came to little; and, when ye brought it home, I did blow upon it, and why? because of *mine* house that is waste."

By these plagues, which God laid upon his people for neglecting his temple, it plainly appears that God will have his temple, his church, (the place where his congregation shall resort to magnify Him,) well built, well repaired, and well kept. And let us remember whose guests we are, when we meet together in the house of prayer; for our Saviour saith, "Where two or three are gathered together in my name, there am I in the midst of them." A great number therefore, coming to church together in the name of Christ, have there their God and

Saviour Jesus Christ present among the congregation of his faithful people.

Thus we may well perceive why Churches were built and set up among Christian people, and dedicated and appointed to these godly uses, and wholly separated from all profane and worldly uses. Wherefore all they that have little mind and devotion to repair and build God's temple, are to be counted people of much ungodliness, despising the true honour of God. The world thinketh it a trifle to see their Church in ruin and decay:—but whoso doth not lay to their helping hands, they sin against God and his holy congregation. For if it had not been sin to neglect and slightly regard the rebuilding of his temple, God would not have been so much grieved, and so soon have plagued his people, because they builded and decked their *own* houses so handsomely, and despised the house of *God their Lord*. It is sin and shame to see so many churches so ruinous, and so grievously decayed. If a man's own house be decayed, he will not rest till it be restored again. Yea, if his barn where he keepeth his corn be out of repair, what diligence useth he to make it in perfect state again! If his stable for his horse, or his sty for his swine, be out of order, how careful he is to be at cost thereon. And shall we be so mindful of our common base house, deputed to such low purposes, and be forgetful towards that house of God, wherein be ministered the words of our eternal salvation, and where be appointed the sacraments and mysteries of our redemption? Wherefore if ye have any reverence to the service of God, if ye have any conscience in keeping of necessary and godly ordinances, keep your Churches in good repair, whereby ye shall not only please God, and obtain his manifold blessings, but also deserve the good report of all godly people.

The second point which belongeth to the maintenance of God's house, is to have it well adorned and comely and clean kept; which things may be more easily performed when the Church is well repaired. For, like as men are well refreshed and comforted when they find their houses having all things in good order, and all corners clean, so when God's house, the Church, is well

furnished, with places convenient to sit in, with the pulpit for the preacher, with the Lord's table for the ministration of his holy supper, with the font to christen in, and also is kept clean, and comely, and sweet, the people are more desirous and more comforted to resort thither. With what earnestness, with what vehement zeal did our Saviour Christ drive the buyers and sellers out of the temple of God, and hurled down the tables of the changers of money, and the seats of the dove sellers, and could not abide that any man should carry a vessel through the temple. Many such abuses there were in the Churches during the time when the Romish religion prevailed amongst us, but all these abominations have now been cleansed away and removed from the Churches in England. Wherefore, O ye good Christian people, ye dearly beloved in Christ Jesus, ye that glory not in vain religion, in fantastical adorning and decking, but rejoice in heart to see the glory of God set forth, and the Churches restored to their ancient and godly use, render your most hearty thanks to the goodness of Almighty God, who hath in our days stirred up the hearts, not only of preachers and ministers, but also of many others, to bring such godly things to pass. And do ye your parts, good people, to keep your Churches comely and clean; suffer them not to be defiled with rain or weather, or any such foulness as it is lamentable to behold in many Churches. Provoke not the displeasure of God for despising his holy house, as the wicked Jews did; but have God in your heart, be obedient to his blessed will, bind yourselves, every man and woman according to your power, towards the reparations and clean keeping of your Church, to the intent that ye may hope for God's blessing on your religious offerings.

ANOTHER GOOD EFFECT OF ALLOTMENTS.

It is always pleasing to the poor man's friend to hear an instance of the benefits conferred upon the working classes by allotments. During the last winter they have been found in our neighbourhood of very essential good, in a different way from that felt in general of late years.

The low price of corn has been a cause, or an excuse, to the farmers for leaving many able-bodied persons out of employment. They have told them that they could no longer afford to give any work which was not absolutely necessary for their farms, because of the great reduction in their profits. The consequence has been, that many in this place have been deprived of their usual employment, through much of the past winter, to an extent which has never been the case before since the passing of the new poor law. But the establishment of allotments of land has most materially alleviated the evil which thus fell upon many industrious labourers. That system is here carried out in the fullest and most complete manner, and all who are able to hold them, and who deserve it, have as much as they cultivate. The holders of these allotments have *nearly employed all the surplus labour* in the parish during the last winter. Seldom was there a man out of employ, but he found a job to do for his neighbour in the "cottage ground;" and many were in constant work in this way through a great part of the severe time. Those men who had regular places in the farms, instead of leaving for a few days to cultivate their land, hired the unemployed who were in want, and paid them as much as they themselves received for their own labour. They did this very cheerfully; and glad were the others of the occupation. By this means material benefits accrued, and mutual good-will was preserved. And I have been credibly informed that as much good was done *in this way*, by the system we advocate of cottage allotments, as by any other of the numerous advantages it confers on the labouring classes.

E.

TRANSPORTATION OF CRIMINALS.

At the Derby assizes, Mr. Baron Alderson, in his charge to the grand jury, entered into the following statement relating to the treatment of convicts at the penal settlements. The learned Judge said, that it is intended there shall be five stages through which a transported person may pass. The first stage will be the most severe; those

consigned to it being associated with the most degraded of their species, and exposed to numberless privations. Persons transported for life, or for not less than fifteen years, will be sent to Norfolk Island for a period of two and not more than four years, the time to be fixed by the Secretary of State. At this sad island there will be but two classes, those who keep and those who are kept. They will be subjected to severe labour; to a condition, mournful, gloomy, melancholy, and without hope, except the considerations of religion, and that arising from good conduct; for a register will be kept of the way they demean themselves, which will have a material effect on their after treatment. He had mentioned the consolation of a religious hope; for he would not suppose that these men will in that dreary abode be left without the care of ministers of religion to lead back the penitent to a better life, and to prepare him for an hereafter; since it could never be right to transport men and to cut them off from all religious instruction, and to abandon both body and soul. In the second stage the transported will be removed to Tasmania, and join probation gangs for two years; where they will be employed in gangs of 200 or 300 on public works of utility, without wages and almost without light, always being placed under the strictest superintendence. In this stage also a register of conduct will be kept, which, if favourable, will much avail them; and religious instruction will be provided. At the third stage they will hold a probation pass, and will be at liberty to enter into engagements; those of the first class reporting their engagements to the governor, and those of the second being only permitted to contract them by his consent, their wages being deposited in a savings bank, and at the end of their terms of transportation, returned to them on proof of good conduct. The fourth stage is the stage of freedom, the convicts being then considered free subjects of the colony, but without the power to leave it; and the last stage is that of entire emancipation. Persons who have not been previously convicted will form exceptions to these regulations. Boys will be sent to the Penitentiary in the Isle of Wight, and men to Pentonville, who after eighteen months' confinement will be sent out of the country to different proba-

tionary classes, according to their good or bad conduct, to complete the period for which they are transported. With regard to women, they will be taken care of in a penitentiary to be erected in Van Diemen's Land, to remove that gross profligacy which it is to be feared has hitherto been much the case with transported females. This was the plan intended to be adopted—a plan which, while it by no means lessens the severity of transportation, is founded on philanthropic principles; because those who are the subjects of it will not be cast off as broken and blasted branches to be utterly destroyed, but will have the privilege, if they possess the will, to reclaim themselves, and greatly lighten the severity of their condition.

London Paper.

EXTRACTS FROM DIFFERENT AUTHORS.

“Mildness of temper may be natural and constitutional in some; and such will be grievously blameable who suffer any thing to spoil them of so valuable a gift from their Creator; as others will be no less blameable, who, being made of more rough and fiery spirits, do not apply their reason and religion for smoothing and for quenching them; but think that because they are natural they are blameless. In correcting our natural dispositions, every man hath his work, though different from the work of another; and he who is naturally mild, may have faults in him to correct, which the man, who is naturally rough, may have no concern with. This may be said, that whatever be the natural and different tempers of men, the mild man should study to preserve what nature has given him, as the rough man should study to acquire that, with which, though nature hath not given it, reason and religion will supply him. This he should do upon this plain consideration, that he is a Christian—and upon this plain command of his Saviour, ‘Learn of me, for I am meek.’”—*Dr. Stebbing.*

“From the occasion of our Lord's laying his hands upon the children that were brought to Him¹, and his blessing them, we make the following observations. The first

¹ St. Mark x. 13, &c. St. Luke xviii. 15, &c.

is, That the age of little children does not hinder our Lord from loving and blessing them. The second, That in devoting them to God by prayer, and the ordinance of baptism, we conform ourselves to what Christ did on this occasion. The third, That the kingdom of God is only reserved for such as are children in innocence, meekness, and simplicity, and who receive the gospel with such holy dispositions."—*Ostervald*.

"When the pious soul enjoys in the hour of death its genuine serenity, then is the beauty of holiness beheld in the strongest point of view. Then we have a noble opportunity of discerning what religion is, and what it can do; when we observe the manner in which it enables those who are supported by it to possess themselves in the face of death. When we see them, in the strength of it, joining the tenderest affections to those whom they leave behind, with the quietest submission to part with them; and the most virtuous reasons for wishing to stay longer here, with the most dutiful obedience to Him who calls them away; when we see them calmly divesting themselves of their dearest attachment to life, and only solicitous to provide by serious advice and kind recommendations, for the happiness of those who survive them; in the midst of the acutest pains, 'waiting' with the mildest patience 'all the days of their appointed time,' and preserving a greater sensibility of every one's sufferings than their own; shewing themselves now what they always were, but rising in their virtues proportionably to their trials, and testifying that 'their faith is the victory that overcometh the world;' such occasions, as God knows they had need bring some advantage with them, furnish us with uncommon means of learning in the chambers of death what are the true principles for the conduct of life."—*Abp. Secker*.

"Did men know what a difference God puts, and will put to eternity, between those that serve Him, and those that serve Him not, religion would not seem to them such an indifferent thing as they make it, nor would they act in it with so much indifferency as they do."—*M. Henry*.

EXTRACTS FROM NEWSPAPERS, &c.

THE TEMPERANCE PRINCIPLE ON BOARD MERCHANT VESSELS.—A committee of the House of Commons, in the year 1836, in inquiring into the cause of shipwrecks, ascribed a large proportion of them to the practice of drunkenness among the officers and crews, and much evidence was adduced to prove that numbers of lives and an immense amount of property were annually lost from this cause alone. Besides this, it was also proved that the Americans were getting a superiority of the carrying trade, principally from adopting the temperance principle, the practice of which was rewarded by the American Marine Insurance Companies on the return voyages. At Liverpool and Newcastle the same principle is fast growing into use, and some of the chief merchants and shipowners, who tried it partially, have now adopted it wholly. Whatever may be said of "Tee-totallers" on land, it is quite clear that "Tee-totallers" at sea must greatly conduce to the safety of vessels. With this view, a new Marine Insurance Company, under the name of "The Temperance and General Marine Insurance Company," is about being ushered to public notice under high patronage, making returns on premiums after safe voyages, and granting prizes to captains after a certain number of years.—*Weekly Paper*.

ANTI-DUELLING ASSOCIATION.—An association has been just formed for the suppression of duelling. It consists of 326 members, including 21 noblemen, 13 sons of noblemen, 16 members of parliament, 15 baronets, 30 admirals and generals, 44 captains R. N., 23 colonels and lieutenant-colonels, 17 majors, 26 captains in the army, 20 lieutenants R. N., and 24 barristers. They denounce duelling as sinful, irrational, and contrary to the laws of God and man. They also pledge themselves to discountenance by influence and example a practice which so greatly dishonours God. Captain Hope, R. N., and Mr. W. Dunmore, have become hon. secretaries to the association.—*Standard*.

POST-OFFICE MONEY ORDERS.—A very excellent regulation, and one which will save the public much inconvenience, has recently been adopted by the Post-office authorities. Formerly, all money-orders had to be presented by the parties themselves to whom they were payable; but now, in all cases where personal attendance is inconvenient, if the receipt is signed with the Christian and surname of the person to whom the order is made payable, and the party who presents the order for payment affords full information as to the Christian name, surname, address, and occupation of the person who originally obtained the order, the amount will be immediately paid to any one presenting the order at the office upon which it is drawn.

THE DAY OF REST.—A periodical writer observes of the Sabbath:—"Every sixth day throughout the year the path of life conducts us to the vestibule of Sunday. These regular returns of sacred repose from toil are admirably adapted to revive in our hearts the flames of decaying devotion. Upon each Sabbath morning we rise, as it were, from the weekday sorrow and corruption."

NOTICES TO CORRESPONDENTS.

We have received the communications of *F. C.*; *E. A.*; *E. D.*; and the *Committee of the Home and Colonial Infant School Society*; *T. B.*; and an anonymous correspondent.

THE -

COTTAGER'S MONTHLY VISITOR.

JULY, 1843.

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THE LAW AND THE GOSPEL.

How often do people compare the strictness of God's commandments with the weakness of their own hearts; and, finding how weak are their best endeavours, they fancy that the strictness will be an *excuse* for their failing in that which they are too weak to obey. Nobody who rightly understands the Bible can make this mistake. The Law shows what God *must* require, and the weakness of our corrupt hearts cannot be a reason for making Him require less. The Law, therefore, acts as a schoolmaster, to teach us what God is, and what He requires us to be. This schoolmaster then sets us to learn what *we are*, and so teaches us to learn how far we are from what we ought to be. The Law does not then change, and tell us that God is not so holy and so strict as the first teaching shewed; on the contrary, it confirms the first teaching the more we endeavour to learn its lesson. But there is this additional lesson to be learned: that the strict and holy God has given his Son to stand in our place; and that the Son has perfectly fulfilled the Law, and, besides

made an atonement for our disobedience. This lesson is put before us in the Gospel; and the Law, having set us the first lesson, shuts us up and keeps us in school until we learn it; and threatens severe punishment, and leaves only one alternative—the full punishment for every failing in God's commandment; or Christ and his salvation, effectually applied by faith. Every attempt to make the Law less strict, or the offence more excusable, will only bring us more sorely under the rod; but by learning of Christ we escape the rod, for “with his stripes we are healed¹.”

LESSON.—Examine yourself by the rule of God's commandments: never think that rule will alter, however weak or much tempted you are. “Give up yourself as lost, that you may be found of Christ².”

REV. A. D.

JAEL AND SISERA.

“Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.”—Judges iv. 21.

Mary. I was reading this morning, Aunt Lucy, the story of the death of Sisera, and I want you to explain it to me. Was it not very treacherous and deceitful in Jael, and yet she is praised for it?

A. Lucy. There are one or two similar instances in the Old Testament; and without knowing more of the particulars than we are there told, it is difficult to explain them fully. I will tell you what I remember to have heard in a sermon which Mr. G. preached some time ago. The subject of his sermon was the conduct of Rahab at the time of the siege of Jericho; but he also referred to the death of Sisera. He bade us remember, that in both instances the enemies of God, against whom He had ordered his people to advance, were the victims; and, as far as we can gather from the history, both women acted simply from a desire to fulfil the will of God. Rahab tells the spies that she knows that “the Lord hath given them the land;” and she adds a declaration of her faith

¹ Isa. liii. 5.

² Luke xix. 10.

in that Lord: "for the Lord your God, he is God in heaven above, and in earth beneath."

Mary. She is something like the Syro-Phœnician woman in the Gospel, who came to Christ, and professed such strong faith.

A. Lucy. Yes, she believed in the one true God, under circumstances of equal difficulty, and in opposition to the will and prejudices of all those around her. She received the men sent by Joshua, not as spies, but as the servants of the Most High; and she sheltered them from the mistaken fury of her countrymen, as in after times we can suppose that the Syro-Phœnician woman would have sheltered our Lord from danger. In all this she was right; and accordingly, her faith was rewarded by the preservation of herself and her family, at the time of the siege.

Mary. Is not the conduct of Rahab referred to in the Epistles?

A. Lucy. Yes, in St. Paul's Epistle to the Hebrews it is mentioned with praise: "*By faith* the harlot Rahab perished not with them that believed not, when she had received the spies with peace³."

Mary. Does it not seem strange, that a wicked woman should have had such faith, and be chosen by God as an instrument to save his people?

A. Lucy. Not more strange than that Mary Magdalene, who is spoken of as "a woman in the city which was a sinner," should be received by our blessed Saviour, allowed to minister to Him, and dismissed with these words of consolation and approbation: "Thy faith hath saved thee: go in peace." The same reason will apply to both Rahab and Mary: "Her sins, which are many, are forgiven; for she loved much."

Mary. Do you suppose Rahab to have been penitent?

A. Lucy. I do, because she gave noble proof of faith in God: a continuance in *habitual sin* is wholly inconsistent with *such faith*. That person must be considered as a mere *professor* of religion, whose lips speak good things, while the heart is full of iniquity. Her faith we know to

³ Heb. xi. 31.

have been genuine, for it was accepted by God, and she gave proof of its strength at the risk of her own life.

Mary. Is the word "harlot" used in this passage in the same sense that we use it commonly?

A. Lucy. Yes: Rahab had doubtless been guilty of gross sin in the former part of her life, but with this excuse,—that she lived in times of great ignorance, without any light but that of natural religion, dimly shining through clouds of idolatry, and sin of all kinds. How much is the guilt of such conduct increased *in these days*, when a person sins, not only against their conscience, but against the light and knowledge of the Gospel, and the judgment of all around them! Who, then, will be bold enough to say, I am innocent, and throw the first stone at Rahab?

Mary. What did Mr. G. say about Jael?

A. Lucy. He began by exhorting us to remember the advice of one of our old divines: "Be not wise above what is written," and not to expect always to understand God's dealings with his people, but rather to show our faith by submission, in this and all other points, to his almighty wisdom.

Mary. But did he think Jael wrong?

A. Lucy. It must depend, he said, upon the authority and motive under which she acted. We are not sufficiently acquainted with the particulars to judge of her conduct; but considering that she was a woman, and free from all revengeful feeling (for the families of Sisera and of Heber were at amity), and that she received him kindly at first, and showed him respect and attention, Mr. G. said he should rather imagine that she acted by divine authority and miraculous agency; that she was inspired at the moment both with the will to serve the Lord, and the power to do it by driving the nail, as Sisera was doubtless kept asleep by the same power.

Mary. I was thinking, as I read the story this morning, that it must have required very extraordinary strength and courage to strike a nail *through* the temples of a man into the ground, and that when he was only asleep.

A. Lucy. Yes; and though Sisera was weary and exhausted, yet he knew that his enemies were in pursuit;

he would not, therefore, have gone to sleep in peace and security, but with the expectation of being roused by Jael. *Naturally*, therefore, the first touch of the nail would have waked him; and then consider the noise of a hammer close to his head!

Mary. O yes, it must have been a miracle.

A. Lucy. It appears to me so. The same Divine hand that gave Jael strength and wisdom to strike the nail, weighed down the eyelids of Sisera with supernatural sleep.

Mary. If, then, Jael was commanded to do the deed, it was not wrong in her?

A. Lucy. If Jael received a command from God to kill Sisera, her duty was to obey. She was not guilty of *treachery*, for we have no reason to suppose that she *lured* him into her tent, in order to kill him.

Mary. Such a command must have seemed strange indeed to her.

A. Lucy. It would be a trial of her faith in the true God, even as the command to Abraham to slay his son was a severe trial; but if, like Rahab, she had been brought to believe in Him, and to expect that He would conquer all his enemies, the act in her mind would be much the same as the taking of Jericho—an act of judgment upon those who opposed the will of the Most High.

Mary. I see now that the cases are more similar than I thought.

A. Lucy. Rahab assisted in destroying thousands, Jael only one man; but both equally served *God* rather than *man*; and, as far as we can learn from the short history, both acted from a pure and firm belief in God.

Mary. What is meant by a nail of the tent? It could not be a nail like our long nails; *that* would never pierce through a man's head.

A. Lucy. It is supposed to have been one of the nails with which they fastened the outer covering of their tents—a long piece of iron, pointed at one end.

Mary. Jael's conduct is not mentioned by St. Paul, when he mentions Rahab, is it?

A. Lucy. No; but this does not prove her guilt, f

he says, "time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah."

Mary. Is Jael at all referred to in the Scriptures?

A. Lucy. Yes, in Deborah's song; she is there called blessed, or renowned: her conduct is mentioned with approbation, and the blessing upon Jael is placed in opposition to the curse on the people of Meroz, "who came not to the help of the Lord against the mighty," while *Sinra* is spoken of as one of the enemies of the Lord.

Mary. It certainly was an instance of great courage and faith; for she must have expected her husband to upbraid her with treachery, and the king to punish her for murder.

A. Lucy. The examples of both Jael and Rahab should shame us for our backwardness in making much smaller sacrifices than they were called upon to offer, and for the want of faith we show in our fear of consequences. How often do we shrink from doing our duty, because we fear the consequences? Yet is not our God the same Jehovah, the God of Israel; and is He not able to shield us from danger now, even as He protected Jael and Rahab? "Duties are ours, events are God's."

Mary. In what way are we likely to be called upon to give similar proofs of faith and courage?

A. Lucy. Whenever duty points out the narrow path, where few are found to follow, instead of the broad way, where multitudes heedlessly run. Such instances will always require some degree of courage and faith, more or less, as the consequences will be more or less painful; but, as we have often remarked before, it is in little things that we must practise our duty, and obtain the strength that shall enable us to stand firm in greater trials.

Mary. I think, Aunt Lucy, Susan Green showed the same kind of courage and faith, when she steadily refused to remain in Mr. S——'s family.

A. Lucy. Yes, certainly, while there she was exposed to temptation, and was living among people who were not only ungodly among themselves, but desirous of corrupting her. She was therefore right to leave her situation; and she showed her courage and faith in doing so, because her worldly-minded aunt threatened her very se-

verely if she did leave it, and she had no prospect of obtaining another.

Mary. It was very wrong of her aunt, and I admired Susan's conduct very much, she was so modest, and yet so firm.

A. Lucy. A girl belonging to this place, some years ago, gave a still more striking proof of true faith. She was living in a very good situation as housemaid; the housekeeper in the same family was a great favourite with her mistress, and had lived with her for two or three years. Martha had only been there for a few months, when she discovered that this housekeeper was not honest, and continually deceived her mistress—going out at night to very improper places, and sometimes coming home tipsy. Martha also knew that she gave away to her friends many things that belonged to her mistress. Martha waited till she was quite sure that such was the fact, and then her first thought was to inform her mistress. She consulted the laundry-maid, whom she had known before, and who had told her first about the dishonesty of the housekeeper; but the girl strongly advised her to say nothing about it, warning her that she would only be turned away, for the mistress never would believe any ill of her favourite servant, and it was very difficult to produce proof. She also desired her not to mention her name, "for she had no intention of getting into the scrape; she was honest herself, and that was enough." Martha was sadly perplexed, and sorely tempted to follow this advice; but the golden rule was continually in her mind, and she felt truly that to hold her tongue was not doing as she would be done by. She said to herself, "Why should I be afraid? If I am doing right, God will protect me either in this place, or any other; but if I do wrong, I shall lose his blessing, and then I shall never be at peace." She made up her mind, therefore, and prayed to God to give her strength to do her duty. She told her mistress, who was so foolish, that she would not even listen to her reasons for believing it, and turned her off in anger, giving her a month's wages, and bidding her be gone out of her house.

Mary. Poor Martha, that was hard indeed. Her mis-

ress must have been a foolish and a cruel person. I have often heard people complain that servants will not *tell* when they see things going on wrong; but it is a very difficult and unpleasant thing to do. I should be very much tempted to leave the place, and say nothing about it.

A. Lucy. This would not be right, if you had sufficient proof to give of the fact. Every one who wilfully hides the guilt of another, is in some degree a sharer in that guilt, since he connives at it. It is, doubtless, a very painful, and, as far as worldly matters are concerned, a very unprofitable duty; and for this reason it is a proof of our faith and courage, when it is performed from a right motive. When this is the case we may go boldly forward, and say, "The Lord is on my side: I will not fear what man can do unto me⁴."

E. A.

"I READ MY BIBLE AT HOME."

THIS is a very common and plausible excuse, and is often given for omitting the duty of public worship; and have you ever asked yourselves, "Why do I prefer reading my Bible at home instead of going to church?" for if you searched your heart diligently, you would find it is because your will is opposed to God's, and that it yet needs his grace to change it, to enable you to love all the means and ordinances He has appointed—his Sabbath, his house, his ministers, and his sacraments. This preference to your own way of serving God, "whose way is in the sanctuary," is also strikingly and fearfully exhibited by the very first man who was born of woman. For, in the sacrifice made by Cain, you see the evil consequences of opposing God's ordained means; because if the offering made by Abel had not been appointed by God, He, who is just as well as holy, would not have said to Cain that "he did evil, and sin lay at his door⁵." Cain was "a tiller of the ground," and, besides the sin of unbelief⁶, might have thought to himself, it is much less trouble to me to bring what I already possess, than to go and procure a lamb for a sacrifice: he was self-willed and proud, and

⁴ Ps. cxviii. 6.

⁵ Gen. iv. 7.

⁶ Heb. xi. 4.

despised the precious promise of a Redeemer; and it is thus the spirit of Cain works in the children of disobedience. It is less trouble to you to sit at home and read your Bible, than it would be to walk to church, and offer there the sacrifice of prayer and praise, where the Saviour has promised to be in the midst of us. You are ready to say, "why should we assemble ourselves together; I can take care of my own soul at home, without troubling myself about others, and joining with them in prayer"—"am I my brother's keeper?" For the spirit of such an evil answer is dwelling in all those who prefer to sit at home and read a chapter or two in the Bible, instead of joining with their brethren and fellow-sinners in the beautiful and heart-stirring service of the Church. Again, you must remember it is written, that "if any man will do his will, he shall know of the doctrine, whether it be of God⁷." If, then, you do not God's will, how can you expect He will give you "the spirit of wisdom and understanding?" Consider, then, that in thus choosing your own way, you are despising Christ, who Himself entered into the synagogue, "as his custom was every Sabbath day;" and if we would be his disciples, we must walk in his steps. God gives the hearing ear, as well as the believing heart; and you know not how often, by keeping from his house, you have lost comfort, strength, and warning, that might have influenced your life for eternity. It was related of a poor person a short time ago, that she heard at church a sermon on the text, "a false balance is abomination to the Lord: but a just weight is his delight⁸." And on some one calling on her the next day, and asking her if she recollected the sermon, she answered, "I can't say I remember all the words, but I only know that when I got home I burnt my bushel." There are many instances in which it has "pleased God by the foolishness of preaching," perhaps by one short sentence, by two or three words, to awaken consciences which have been dead in trespasses and sins for an awful number of years; a blade has, as it were, sprung up from the hitherto barren soil; and afterwards, daily watered by God's grace

⁷ John vii. 17.⁸ Prov. xi. 1.

and the sinner's tears, has brought forth an hundredfold⁹. Such was the case with an old man I well knew; he had gone on, through many years, drinking, swearing, and Sabbath-breaking, leading such a life of depravity, that he was quite a marked character in the village. He happened, however, to come to church one Sunday, led there by the unseen hand of that Providence who "willeth not a sinner's death," and a sermon on the blessed sacrament was made a means of showing him his ruined and lost state. He came at once to his minister, and told him all his fears, and his earnest desires to flee from the wrath to come. He was a man of strong passions, and he had now much to contend with; and often said afterwards, that nothing but God's assisting grace could have enabled him to bear his crosses. For about three years, till his death, this old man continued to go on in the narrow way, through evil report and good report; "hungering and thirsting after righteousness," constant morning and evening at church; and after much prayer, self-examination, and conversation with his minister, a regular and devout guest at the table of the Lord. And though his cottage was nearly the last in the village, and very far from God's house, no church bell tolled for Sabbath or week-day service, but he gladly obeyed its blessed sounds. His earnest endeavours to lead others to a knowledge of the truth, was another of the fruits of that faith which the Holy Ghost had given him¹. A few days before his death he called on a neighbour who was ill; this sick man said afterwards, "I shall never forget, sir, how the old man looked when he stood at the foot of my bed, and said, 'John, think now about your soul; O! don't forget to think about your soul—there is nothing need trouble you but that.' Sir," he added, "he was so earnest to me, he quite struck the bed as he spoke." Three days after this he was himself stretched on a bed of sickness; and before a week had passed, his own soul had left his perishing body, and gone to join that angel band who had rejoiced over him on earth, as a sinner that repented.—*From "The Three Houses."*

⁹ Mark iv. 26, 28, 29.¹ 1 Cor. xii. 3.

HEALTH AND PROFIT.

We have, more than once, in our advice to our readers, adverted to the means of improving and restoring health by attention to cleanliness and fresh air: and have endeavoured to point out the evil effects of want of drainage, close rooms, and foul air, in creating disease. No reasonable person who has had an opportunity of observing, will doubt, in the present day, that certain fevers prevail in many places, and for years together, in consequence of causes which may without much difficulty be removed. All experience teaches that the distribution of disease is peculiar, that many places are very healthy, and many others quite the contrary. This leads us to know that there must be a cause, and induces us to believe that the cause may be discovered, and even possibly removed. The more the subject has been thought of, the more sure we are that this is the case; and we naturally become anxious to preserve ourselves and others from what will inflict so great an evil as the want of health. There is, however, no task more difficult than that of persuading persons who have always lived in any particular manners and habits, that those manners and habits are pernicious and unhealthy. Many cleave to what they have long been accustomed to, even although it is filth and misery. Some get in time to despise cleanliness and comfort, preferring to live in crowded dwellings, and to suffer their homes to be ill-aired and dirty, rather than improve them when a little labour is required to do it. It cannot, however, be said that this is the *general* character of the English people. Too many have, unhappily, been *compelled* to put up with these discomforts, from living in close streets, and in whatever houses they are able to procure. But there is generally a *desire* to be clean and comfortable in the minds of our countrymen, if they had but the means and opportunities. Nevertheless, there are some things not enough attended to which they *might* do. And among these are the necessity of fresh air in their houses, particularly sleeping-rooms; and the care to have good drains to take away the refuse from their yards. Example is worth more than advice; and we shall therefore lay the

subject before them in two instances taken from some observations on a late "Report of the Health of the Kingdom," which will show the good effects of attention to those two subjects.—"Glasgow supplies a striking example of the beneficial effects of ventilating a factory. In a range of buildings called the 'barracks,' five hundred persons were collected. All attempts to induce them to admit air into their rooms having failed, the consequence was, that fever was hardly ever absent. There were, sometimes, seven cases in a day; and in the last two months of 1831, there were fifty-seven. On the recommendation of Mr. Heming, a surgeon, a tube of two inches in diameter was fixed in the ceiling of each room; these tubes communicated with a large pipe, the end of which was inserted in the chimney of the factory furnace, which, by producing a strong draught, forced the inmates to breathe fresh air. The result of this simple contrivance was, that during the next eight years fever was scarcely known in the place."

Another is an instance of the benefits of drainage. "Portsmouth, which is built on a low portion of the marshy island of Portsea, was formerly extremely subject to intermittent fever. The town was paved in 1769, and, according to Sir Gilbert Blane, from that time this disorder no longer prevailed, whilst Kilsea and other parts of the island retained their aguish disposition till 1793, when a drainage was made, which subdued its force there also." Mr. Thomson, of Clitheroe, gave a striking proof how small, even in solitary houses, may exist the removable cause of disease. In the summer of 1839, some bad cases of fever occurring among a small cluster of houses at Littlemoor, which had always been considered healthy, attention was drawn to the spot. An old half-choked drain was discovered, which was the cause of a stagnant fetid pool of a most disgusting nature. Measures were immediately taken to carry off this nuisance by sewers, and "from the hour of the removal of the filth," says Mr. Thomson, "no fresh case of fever occurred."

We cannot forbear extracting from the same source as above a very remarkable story respecting some land in the neighbourhood of Edinburgh, which plainly shows how

the labour of draining houses and streets may reap a rich reward in actual profit, as well as that of improving the health of the inhabitants. There was a small stream or burn very near the city, into which most of the sinks, drains, and sewers emptied themselves, and which was so dreadfully offensive, that no one went near it, and it had the name of the "foul burn." Several years ago some of the occupiers of the land near it took the liberty of tapping this stream, in order to collect a portion of its contents into tanks for manure. The next step was, by means of water, to convey it over the meadows in a liquid state, in order to save the expense of cartage; and thus, by degrees, three hundred acres of meadow land were fertilized from the contents of this common sewer. The result of which has been, that some of these meadows are let at from 20%. to 30%. an acre; indeed, in the year 1838, some were let at 38%. an acre, and, in 1826, at 57%! And from the very same "foul burn," it is also stated, that twenty-five years ago a large quantity of barren sand near the sea-shore was so completely fertilized, that in the course of a year, it bore a luxuriant crop. It had produced nothing before, but tufts of stunted grass, and was blown by the wind into every form; but the spade having levelled its surface, and courses being made in every direction for streams of the manure to flow out of the "foul burn," it soon changed its appearance, and became valuable land. Why should not the same thing be done in every country village, on a smaller scale, or indeed in every house? The same process which saved the family from fever and ague, to say nothing of offensive smells and disgusting sights, could contribute to provide them with abundance of vegetables and corn from their rich and fruitful garden. Let them only be at the pains to bury the nuisance out of their sight, and it would make their ground bring forth twofold more than without it.

E.

A WORD TO THE POOR.

You are poor. Well! Christ was poor too. Our dear Lord knew what it was to be poor. He had not where to lay his head, though He was Lord of all, and had made

all things. You know what want is. Well! be of good cheer. Christ knew what it was too, and He cares for you, and will take good care that, day by day, you shall be fed and have what is good for you. When on earth, his chief care, next to his care for the souls of men, was to feed, and heal, and help the poor and the sick. He gave eyes to the blind, ears to the deaf, strength to the lame, health to the sick, life to the dead. He does so still. Though He sits on a throne of state, as King of kings, and Lord of lords, his hand pours down gifts on all who stand in need of them. The poor may go to Him, and not fear that He will frown at them, or speak rough words to them. He knows what they feel, for He has felt the same. He feels with them now in all their wants. He feels for them as a kind friend. Try Him, and you will find Him such. His voice to the poor is a voice of love, and his kind heart yearns for them with all the love that glows in God's heart for them. He and God are one, and the same love that led God to give his Son for us, led his Son to give his life for us. God did not force his Son to die for us. Christ had as good a will to die for us, as God had to give Him up to death for us. Try Him then, and learn to trust Him. Cast all your care on Him, for see how He cares for you. He shed his own blood for you. Could He give you so great a proof of his care, and will you give way to doubts as to his love? Oh! trust Him with all your heart, and give Him all your cares to take charge of, and He will not fail you. He will not prove a false friend; no, come what will, He will stand by you as your best friend; and give you peace in this world, and joys too great for the tongue to tell in the world to come. He feeds the fowls that fly in the air, the fish that swim in the broad sea, the beasts that rove through the earth, and all that creep on the ground; and will He not feed you who are of so much more use, you who have souls? Be not of weak faith, but have strong faith. You may be poor in this world's goods, you may have no lands, no gold, no fine clothes, no great friends; but if you have Christ, you have what is best of all. You have what is worth more than the whole world with all its wealth. If you are Christ's,

you are rich in the true sense of the word : rich in goods that the moth and the rust will not wear out, nor thieves steal from you. Be rich in faith, and then you will know what wealth is yours, as a child of God, a son of the Great King, an heir of the world to come.—*From "Brief thoughts on the things of God and the soul, in words of one syllable."*

INDUSTRIAL EDUCATION.

A good example of this system is afforded at Willingdon, near East Bourn, Sussex. The house was built, and a very commodious and good one it is for the purpose, by that indefatigable friend to the labouring classes and the allotment system, Mrs. Gilbert, and the school established under her sole auspices in 1840. It was then an experiment, it is now a proof, and an example that should be followed in every parish in the kingdom, because, by so doing, every parish in the kingdom would benefit by it, and, in truth, lose nothing—I mean, in a pecuniary point of view. But what a mighty engine is this in a religious, and moral, and operative respect, and for the future regeneration of the children of the labourer, who in due time will have their children, too, initiated in the same good principles and practice !

Here the education for every moral purpose goes hand in hand with that of an early aptitude for that life of labour which is to succeed, but with every possible advantage combined as it respects his state in society. The example, then, is as follows—I mean, of the Willingdon school. The house was erected, as has been said, on purpose to effect the objects intended by Mrs. Gilbert, and on a plan, therefore, well calculated to supply all the wants of the schoolmaster and his pupils. It is supplied with tanks for the cows and pigs, so that every particle of the liquid manure is saved for use, and the building so framed as to aid them in every respect, and all the other operations of housing the cattle and grain, and of keeping and thrashing out the latter, when needed, in the best and most economical manner. As this school has attracted considerable attention, and, I trust, will do much more

when the sound principles of it are better understood, I shall close this part of my paper by giving the reply, in his own terms, of the master, to numerous inquiries made of him as to the working of the school.

“Willington, near East Bourn, Sussex.

“I have twenty scholars, to whom I teach reading, writing, and accounts, the church catechism, collects, and psalmody, on the national plan, with the approbation of the vicar, without any salary, for one penny per week from each boy, from nine to twelve o'clock; and from two till five in the afternoon, cultivating the land. I have not lost one from dissatisfaction, but I am glad to say that they willingly assist me.

“And the Rev. Julius Nouaille, of Pevensey, who recommended me, has applied to me for a master, to take a school there of the same kind, for which he has obtained the bishop and vicar's consent, and a great farmer has willingly agreed to give up four acres of land for it.

“I am satisfied that I can keep two cows on the same quantity of ground, stall-fed, where I could keep but one if allowed to graze.

“I have no grass land, and all the first winter my cows had only straw, turnips, and mangel wurzel, till green food came on in the spring, and now my hay is the *clover* I sowed with the grain crop last year.

“I have experienced a great deal of good from the liquid manure from the two tanks, one from the cows, and the other from the pigs.

“I have just killed a pig weighing 29 stone, 7lbs., and one before about the same weight, which I have used in my family. I have a wife and four children, and a pupil of fourteen years of age come to learn the plan of *stall-feeding cows and spade husbandry*, paid for by Mrs. Parry, of the Cedars, Sunning Hill, Berkshire.

“It is allowed that my oats are the best sample in the parish. I tied my oats in sheaves, and set them up the same as wheat, which saves a great deal of shattering: this is the general practice in Cornwall and Scotland, and, I hear, in some parts of Kent, and is particularly useful for barley to malt.

“I thrash my corn over the cow-house, as in Cornwall,

Switzerland, &c., which keeps it perfectly dry, being off from the damp ground.

"I am entirely supplied with water by the rain which falls on the house, preserved in a tank.

"The quantity of land I rent is five acres, on the side of the South Downs, at 3*l.* an acre; this with 10*l.* for my house, makes 25*l.*, which I have paid for the year ending Michaelmas last, though I might have taken off my crops, and left rent free, but I preferred staying and teaching, though I have no salary; and so I think would many others.

"I have now three cows, a heifer, and calf, standing opposite to each other, with a road between their mangers for feeding these stall-fed cattle, which have never needed a farrier; and from skim-milk I have made cheese like the Dutch cheese, of which, *one* vessel, the *Ouze*, last year imported so much, that the duty paid for it at New-haven amounted to four thousand pounds.

"I remain, your obedient servant,

"April, 1842.

"GEORGE CRUTTENDEN."

From the Labourers' Friend Magazine.

EXTRACTS FROM AN ORIGINAL SERMON ON JOHN xvi. 24.

"Ask, and ye shall receive, that your joy may be full."

OUR Lord did not here leave it to be supposed, that his disciples would ask of Him any evil or hurtful thing—any thing that He would in mercy refuse them. He did not expect or teach that they should ask for an immoderate share of earthly blessings, or set their minds upon vanity, when He had been labouring to make them despise the world, and to train them up to a heavenly and self-denying life. Nor would He have granted their request, if they had asked for earthly honour, or power, or wealth? The promise was given them as followers of Him, and bearers of his cross; and if we bear the cross of Christ, we must be content to take whatever portion in this life may be connected with the cross. . . . We are encouraged to go boldly to the throne of grace, because we are to go with a boldness not our own, but built upon the assurance and the promise of Jesus Christ; a boldness which has

his holy word for its foundation, and his inestimable merits as its plea. . . . Men often have wants, and *feel* them; but do they *as* often, fully and truly as often, go and present those wants before God in prayer? We often have griefs and sorrows arising from the unconsolated troubles of life: do we, as regularly as we feel *them*, bring them, without fail or reserve, before God? Is every business sanctified by prayer, every undertaking hallowed by it, every affection and feeling brought to the throne of grace? There is nothing, let us remember, which ought not to be so brought, because there is nothing which may not be affected and improved, in some way, by the hand of God. Nothing is safe, nothing is peaceful, nothing is good to us, which has not the sanction of a spiritual blessing; sought and obtained in prayer. . . . How far short, then, of what they might be, and might enjoy, are many, or all, of even God's children! Many things, many blessings, which they might have, they have not, because they ask not. Not having sufficiently followed the counsel in the text, their joy is not full; not on account of any unfaithfulness in their Lord and Saviour, but solely on account of omission and neglect, or forgetfulness and levity in themselves. The plain promise delivered to them is, "Ask, and ye shall receive;" "be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." . . . God does not bind the inscrutable mysteries of his providence, even to our prayers. He does not engage to give hurtful things, or things contrary to the rules of his providence, because we ask for them. . . . Whosoever should ask for riches or greatness, would almost certainly have them denied, because his prayer would prove that he was covetous and ambitious, and to give those things would be to add fuel to the fire of his evil passions. . . . God rules his gifts in wisdom, if we ask them in folly; but if we ask according to his will, He heareth us; and if He hear us, we know that we have the petitions that we desired of Him. His promises must all be interpreted in connexion with the rest; and He has declared

that no good thing will He withhold from them that walk uprightly; and that our heavenly Father will give good things to them that ask them. . . . Some things are always, and always must be good; spiritual grace, faith and holiness, the knowledge of God, and of his redeeming love, are among these; and here there is no reservation, no uncertainty in the promises. It is of these, more particularly, that our Lord said, "Ask, and ye shall receive; that your joy may be full." These alone are calculated to make our joy full; and therefore these are the most evidently intended in the promise. . . . For all spiritual grace our desires cannot be too earnest or too large, not too much for our wants and necessities, not too much for the free goodness, the unbounded willingness of God to bestow. Here the command is, "open thy mouth wide, and I will fill it;" "hunger and thirst after righteousness, and ye shall be filled." . . . If you are sensible of any of the spiritual evils which corrupt and oppress you, ask for the contrary graces, and they will be given. . . . If we perceive the wickedness of our hearts, their stubborn disobedience, their perpetual self-will, and pride, and rebellion, and we know that God can give a new heart and a new spirit, are we not grievously in fault, unless we ask, and receive the new nature, and throw off the old? But even with regard to prayer for temporal mercies, the text has a merciful meaning, which is well defined by many other passages. We are not forbidden to ask for them, with meekness, humility, and contentment. We are encouraged to ask for the supply of our bodily wants, for the removal of calamities and sorrows; but the limitation with respect to these, is well expressed in the passage which teaches us to be careful for nothing, but to make known our requests to God; and then observe the promise—it is not that every petition will be granted, or every trial removed; but the peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus. God may deny somewhat that we desire on earth, and may lay upon us something that we would not; but when we have made known our requests, He promises a blessing, and that blessing is *peace*, a peace beyond understanding, because it may be a peace in spite of innu-

merable surrounding evils ; a peace within, while there is tumult and war without ; peace given from above, which the world cannot give, and cannot take away. This blessing of peace is the sure unfailing inheritance of God's believing people ; this is assured to them in the covenant of grace ; this it is beyond the power of Satan to hinder them from obtaining, if they persevere in the use of God's appointed means. E.

INDUSTRY OF ENGLAND.

Not only is the proportion of persons in the community who pass their lives in active industry, labouring with their hands or their heads, greater in this than in almost every other well-peopled country in Europe, but the amount of skilled labour performed in a given time by any given number of our countrymen, is commonly greater than that accomplished by the like number of any other people in Europe. To this circumstance it is in great part owing, that with a higher rate of daily wages paid for fewer hours of toil than are required in other countries, our manufacturers have been able, under otherwise adverse circumstances, to maintain the superiority over their rivals. Many of those rivals, both in France and Germany, have contrived to possess themselves of our best machines, notwithstanding the legal prohibition to their exportation ; but having hitherto been unable to imbue their workmen with the degree of energy and skill by which the English artisan is distinguished, are in general unable to compete with us in any but the commonest kinds of fabrics. The proportion of persons in the United Kingdom who pass their time without applying to any gainful operation is quite inconsiderable. Of 5,812,276 males, 20 years of age and upwards, living at the time of the census of 1831, there were said to be engaged in some calling or profession 5,466,182, as follows :—In agriculture, 2,470,111 ; in trade and manufactures, 1,888,768 ; in labour, not agriculture, 698,588 ; in domestic service, 132,811 ; as bankers, clergymen, professional men, &c., 275,904 ; thus leaving unemployed only 346,094, or rather less than six per cent. of the whole, which, assuming that the proportionate number at each age

continued the same in 1831 that it was found to be in 1821, is not quite a quarter per cent. beyond the number living in 1831 who were 70 years of age and upwards. It is probable that this number of unemployed persons is somewhat understated, and that noblemen and gentlemen residing upon their estates, many of whom intrust to agents everything connected with business employment, are reckoned among the number of those engaged in agriculture; but if it be the case, it cannot very greatly alter the calculation.—*Porter's Progress of the Nation.*

EXTRACTS FROM DIFFERENT AUTHORS.

“Learn, O Christian, to make the Lord your confidence in the *first* place, not in the last. Begin and continue, as well as end all things in Him. Always draw near to God as you are. Never wait in hopes to be something shortly, which you are not now. Delay is dangerous. Satan will take advantage of it. The longer the heart has to cool, the colder it becomes. As a piece of iron in the hand of the workman, so is the Christian in the hand of God. Instantly, as it is removed from the fire, the chilling atmosphere around steals its heat insensibly away. It soon loses its glowing whiteness, becomes covered with darkish spots, and at last returns to its native blackness. From being susceptible of impressions, and taking the mould of every stroke, it becomes harder and harder, and the next blow will break it to pieces, or it must be thrust into the furnace again.”
—*Rev. J. Stevenson.*

“Man is not his own maker, therefore he must not be his own master; but the Author of his being must be the director of his motions, and the centre of them.”—*Matthew Henry.*

“Blessed be God, we are yet in the land of forgiveness, of prayer, of hope; and in this favoured country we are all under a dispensation of mercy, and have the oracles and ordinances of God continued to us. We are not come to Mount Sinai to tremble or despair, but to Mount Zion, where our God reigns upon a mercy-seat, and waits to be gracious to every returning sinner. Let us, however, remember his awful words: ‘See that ye refuse not

him that speaketh; for if they escaped not, who refused him that spake on earth, how much more shall not we escape, if we turn away from him that speaketh from heaven.'"—*T. Scott.*

"It is of pernicious consequence to admit and allow of *any one* sinful custom, because *one* will make way for many. The way of sin is down hill."—*Matthew Henry.*

"A close and constant adherence to God's ordinances is the most effectual preservative from the infection of gross sin. The more we taste of the sweetness, and feel the power of holy ordinances, the less mind we shall have for the forbidden pleasures of sinners' abominable customs. It is the grace of God only that will secure us; and that grace is to be expected only in the use of the means of grace. Nor does God ever leave any to their own hearts' lusts, till they have first left Him and his institutions."—*The Same.*

"We are not likely to *do* God's statutes, unless we *observe* them with great care and consideration. It is not enough barely to observe God's precepts, but we must make conscience of *obeying* them. What will it avail us to be critical in our notions, if we be not conscientious in our conversation?"—*The Same.*

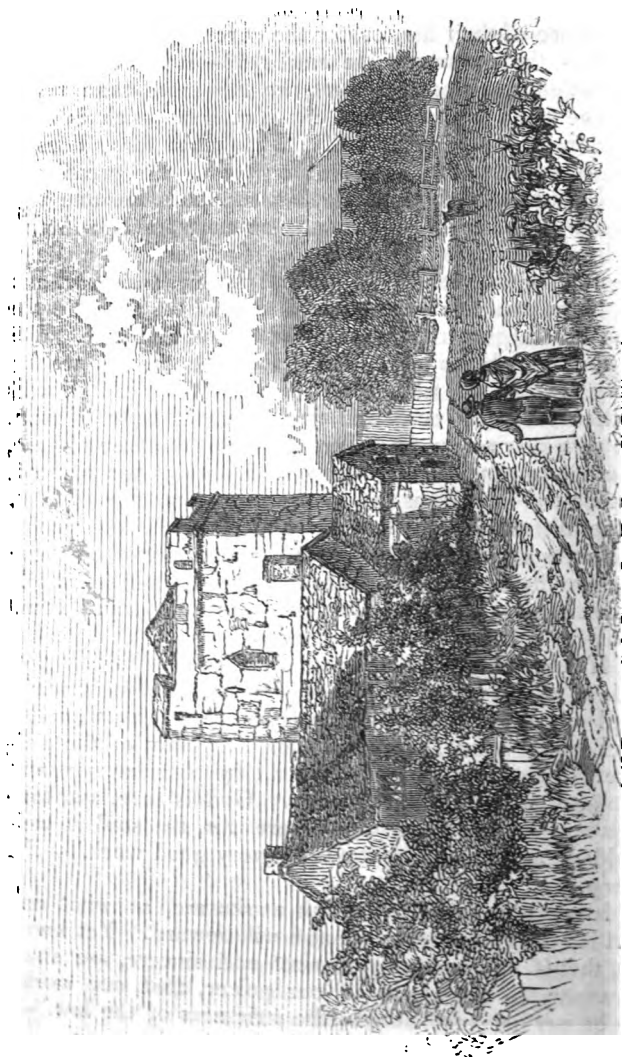
"To trust in Christ's suretyship, and build all our arguments on his righteousness, is the only source of relief and comfort to the burdened heart. 'Come unto me all ye that are weary and heavy laden, and I will refresh you.' If the wearied soul come instantly, it finds rest. If it labour on for many years, and imagine itself not yet weary enough, or heavy laden enough, to come to the Saviour, or to be accepted of Him, it must come to Him at last, for no where else can it find rest. How much better then to come at once, and as the sinner is, than to carry so long the heavy burden on his own shoulders! This is a 'voluntary humility' which is displeasing to God. How much more like an obedient child, to comply the instant we are enjoined, than to delay long before we submit! Under the appearance of being too afraid of self, it exhibits a degree of ignorance and self-will, which is most dangerous and sinful."—*Rev. J. Stevenson.*

“In the Sermon on the Mount we read how Christ exhorts his disciples to take no anxious thought for the sustenance of their life, or for the covering of their body. What is the argument He employs?—it is included in this simple question: “Is not the life more than meat, and the body than raiment?” Yet how much is contained in that one question! With what force does it urge us to trust all to God! He gave us the great, and will He withhold the small? He supplied life, and will He deny food? He provided the body, and will He grudge it a covering? How adapted is such a mode of reasoning to our condition! What we see, and hear, and feel to be realities in the world around us, is made the proof and argument of an invisible love and care. We are thus taught to read God’s thoughts in his works. Every fowl of the air, every lily of the field, is a witness for the Creator, to confound the distrustful heart of man. The very hair on our head, and the measure of our stature, are made to proclaim, not only the futility of our anxiety, but also the minuteness and exactness of the care of God. Those witnesses, too, are daily testifying; these proofs are hourly at hand; nay, they are part of ourselves; our perishing flesh gives the lie to our doubts and fears. If all inanimate nature could speak, it would say, ‘Trust the all-wise Ruler.’”—*The Same*.

“If love be sincere, it is accepted as the fulfilling of the law. Surely we serve a good Master, that has summed up all our duty in one word, and that a short word, and a sweet word—*Love*, the beauty and harmony of the universe. Loving and being loved is all the pleasure, joy, and happiness of an intelligent being. God is love, and love is his image upon the soul. Where it is, the soul is well moulded, and the heart fitted for every good work.”—*M. Henry*.

“It is not so much what our works are, as what our heart is, that God looks at and will reward. Yet know also, that if our hearts are perfect and sincere, we shall endeavour, to the utmost of our power, that our works may be perfect according to the strictness of the law.”—*Bishop Hopkins*.

² Matt. vi. 25.



ANCIENT TOWER NEAR PETERBOROUGH.

PEACE OF HEART.

I'm blest! although in life's decline
Innumerable cares have on me prest;
Peace, the sweet peace of heart, is mine,
And, e'en in misery, I am blest!

My mind is like the mighty ocean
When all the winds unloosen'd blow;
While all above is wild commotion,
The waters are unmov'd below!

Soon will my earthly life be o'er,
Soon will my bitterest sorrows cease;
God's will be done! I weep no more,
But pray to live and die in peace.

J. H., an old Essex Incumbent.

THE NEAT GIRL.

A TALE FOR CHILDREN.

IN a village near London there was a National School where there were about seventy scholars, boys and girls. This school was always well attended, for it had many advantages which cannot always be obtained in London. The wife of the clergyman of the parish generally spent some time at the school one morning in the week; she could not go there oftener, as she had a large family of young children who required her daily care. Any one who saw Mrs. Mason enter the school-room would soon perceive that she was a welcome visitor; every face seemed to brighten with pleasure at the sight of her. She generally went round to each class, and inquired of the mistress how they were going on: she did not fail to reprove, where reproof was necessary, or to bestow praise where she thought it was deserved. A word of encouragement from this kind friend was a great motive to exertion; and her blame was as much dreaded as her kind words were prized.

One fine morning in April Mrs. Mason came to the school earlier than usual. After taking her accustomed round to all the classes, she said to the mistress—"Mrs. Carter, the family who have lately taken the large house in the village wish to see some of the work done at the school; if you will look out some work, I will send it up this morning by one of our neatest girls." As Mrs. Mason said this, she went towards the first class, which

consisted of about fourteen girls. Several of them could not help wishing that they had known of this before they came to school, as they rather dreaded their clothes being looked at. "Come, Ellen Turner," said Mrs. Mason to a neat-looking girl at the top of the class, "I think I shall send you with the work." Ellen blushed, and hung down her head as she drew near. Mrs. Mason took off her pinafore to look at her frock, and she found that the string was broken off, and that it was carelessly pinned across the back. Mrs. Mason quietly put on her pinafore again, and reproving her for her untidiness, dismissed her to her place. Ellen knew she deserved this reproof, for her mother had given her a new string in the morning, which she had neglected to put in: and thus, by this one neglect, Ellen was thought to be an untidy girl, which was not generally the case.

The next little girl to Ellen was Betsy Ford, she had a neat pinafore and a clean frock, but upon looking at her feet, Mrs. Mason saw a very large hole above the heel of her shoe, and she too was sent away.

Several other girls were called up, one after the other, and Mrs. Mason looked as if she was very sorry not to find one who was neat enough to take the work. The hair of some was so long, that that fault alone gave them an untidy appearance; some had dirty pinafores, others ragged petticoats hanging below frocks which were too short; and one had such an appearance of poverty and wretchedness; that Mrs. Mason determined to seek out her abode the first convenient opportunity.

At last, near the bottom of the class, stood a very neat looking little girl; she blushed and courtesied as she came forward to be examined. Her hair was cut short, and there was a freshness about her open countenance which showed she was accustomed to keep herself neat and clean. It is true her coloured pinafore was much patched, but then the patches were neatly put on. No string was out of its place in her clean but homely frock; her coarse stockings were well mended, and her stout shoes had no holes in them.

"What is your name, and how old are you?" said Mrs. Mason.

"Mary Parker, ma'am, and I am ten years old."

"Have you many brothers and sisters?" asked Mrs. Mason.

"We are five altogether, and"—then she hesitated, but Mrs. Mason encouraged her to proceed, and Mary continued, "and I was going to say I was the eldest."

"I am glad of it," said Mrs. Mason; "I think your brothers and sisters are happy in having such a good example before them; I shall be quite pleased to send such a neat girl to the lady at the large house."

Mary blushed as she listened to Mrs. Mason's kind words, and she went to fetch her bonnet and cloak, as Mrs. Mason wished the work to be taken at once.

When Mary was gone, Mrs. Mason turned to the other girls in the first class, and said, "I really am concerned to think that you should be so careless of your appearance, but I hope that this will be the last time that I shall have occasion to blame you on this account. Besides the comfort to yourselves of being neat and clean, you will find it of great importance to you through life. If you are not neat in your persons, you will not be so in your cottages, and when your fathers and brothers come home from their work, instead of sitting down comfortably as they ought to do, they will have reason to complain of an untidy room, and things out of their places. And when you are wishing to go out into the world, you will find it difficult to get situations in respectable families if you have a slovenly appearance. Dress is the first thing we look at when we are going to hire a servant. I should be sorry to see you smart, but I hope in future that I shall always see you neat."

Mrs. Mason then left the school, and about an hour afterwards the girls were dismissed to their different homes. What Mrs. Mason had said made a great impression upon the minds of some of the young people; and several of them recollected that all the good people whom they knew were very neat and clean in their persons, while the idle and those who neglected their families were never fit to be seen. Ellen Turner at first thought she would not tell her mother of what she had lost by not having the string of her frock in; but she was

naturally of an open disposition, and in the evening when her mother gave her the string, she told her what had passed at the school in the morning, and she added, "I should so much have liked to have gone, for I have heard the ladies at the large house are so kind."

In the evening several of the girls who lived near Mary Parker walked home with her, and asked her many questions about her walk. "And did you see the lady herself?" said one.

"O yes," replied Mary, "and she was so kind; and she told me to come again on Monday after school, and then she would give me some work. And it was such a beautiful house; I went up a long stair-case into a very fine room, and there was a young lady reading, and she said, "Did Mrs. Mason send you?"

"And did she look at the work?" said a little girl who was outside the rest.

"O yes," said Mary, "and she asked if I did it, but I said you did it; and she asked your name, and I said Ellen Turner; because she said it was very nicely done, and besides it was so clean."

"But, Mary," said another little girl, "did the lady give you any thing?"

"Yes," said Mary, showing at the same time a bright sixpence in the palm of her hand, "and she said she was sure I had a good mother, because I looked so very neat, and that she would teach me to spend it properly."

"And what will you do with it?" said Ellen.

"Oh, I shall buy a pennyworth of poor dame Farren's matches for mother, and the rest I shall give to her to keep."

"Better buy some of that fine gingerbread that's just come to the shop," said one of the girls.

"No," said Mary, "that would be a shame, when mother works so hard to spare a sixpence for the savings bank; I will give it all to her, and there she is;" and she bounded from her companions and flew to meet her mother, who was just coming out of the cottage with the baby in her arms.

The other little girls went on to their own homes. "Well, Mary is a lucky girl," said one. "I wish I was

her," said another. We are sure that Mary was a very good girl, and therefore she was a very happy one.

It was above a week after the work had been sent to the large house, before Mrs. Mason had time to call upon Mary's mother. One fine afternoon she took one of her little boys with her, and went into the village. As she turned into the lane where Mrs. Parker lived, she observed several cottages with very small gardens; one of these looked as if no care was taken of it. In the midst of a bed of cabbages, fine yellow weeds were allowed to grow up, and their seeds to ripen, which were scattered about, and brought a fresh supply to choke up the ground. "O look, mamma," said little Henry, "shall I drive away that naughty pig from the flowers?" and, without waiting for a reply, he ran in at the open gate, and was flourishing his hat in the air to frighten the animal, when the door of the cottage was suddenly opened by a woman, who came out with a broomstick, and soon succeeded in getting the pig into its sty, at the same time muttering something about an idle boy, who would not mend the fastening of the door. She then, for the first time, saw Mrs. Mason, who also went into the garden. The appearance of this poor woman was quite uncomfortable: her dirty cap was half off her head; her ragged dress was loosely put on, and instead of a strong apron, she seemed to have pinned a piece of old bed furniture round her body. Mrs. Mason was never surprised to see old and well-worn clothing, as that shows economy; but she was often tempted to turn with disgust from the appearance of dirt and rags, as they always show an ill-regulated mind.

"Can you tell me," said Mrs. Mason, "where a woman of the name of Parker lives?"

"O yes, ma'am," was the ready reply, "down at the bottom of the lane, just where you see that white gate; her husband painted it in some of his spare time, instead of idling about as some folks do. But I ask pardon, ma'am, may be you'd step in and rest a bit."

"Have you any children?" said Mrs. Mason, almost wishing to hear that there were none under the care of such an untidy mother.

"O yes, ma'am, I have two girls and a boy, who is the

plague of my life. But my Nancy will soon go to school again; and she says you are so kind to the poor girls."

Mrs. Mason looked surprised, and inquired the child's other name.

"Wood, ma'am; she's at home with a face-ache; may be you'll step in and see her."

Mrs. Mason readily accepted the invitation. The poor woman went before her, just to clear a few things out of the way, but not before Mrs. Mason saw some dirty things thrown into a corner, which the woman hoped was out of sight.

"Nancy, here's the lady come to see you," said she to a pale sickly child, who was sitting on a low stool, near the fire, and resting her head against the wall. A flush of pleasure coloured Nancy's pale face as she saw Mrs. Mason; and, when she answered her kind questions, Mrs. Mason immediately perceived that she was the same little girl whose wretched appearance had attracted her attention on the day she sent Mary Parker with the work.

"How did you take this cold?" said Mrs. Mason.

"Please, ma'am, I got my feet wet last Friday."

"But you should have changed your shoes and stockings as soon as you got home; why did you not?"

After much hesitation and confusion, both on the part of the mother and the child, Mrs. Mason learnt that the shoes had been spoilt for want of mending in proper time, and that the worsted stockings being often put on in holes, were quite worn out. In short, it was quite evident that there was very bad management in this neglected family, for James Wood had very fair wages, and always plenty of work, and the family was not a large one. Mrs. Mason was concerned to think that Nancy should be trained up in the same idle habits, and she resolved to call upon her mother sometimes, and see if she could persuade her to alter some of her plans, for her own sake, as well as for that of the children. After giving Nancy some advice about her cold, and telling her that she hoped soon to see her at the school again, Mrs. Mason proceeded to Mrs. Parker's cottage.

"O mamma," said Henry, as they walked along, "what

would papa say to all those weeds? I began to count them, and I got as far as sixty-three when you came out."

"Why I think he would say," replied Mrs. Mason, "that there was but little room left for good seeds to grow in such a garden. I am not quite sure that there are no weeds in a small garden belonging to a little boy of my acquaintance: I think I observed a few this morning."

"O they come up so very fast," said Henry.

"Then you must not let one day pass without pulling some up; if you do, your garden will soon be like Mrs. Wood's."

"O never, never, mamma," said Henry, with energy.

"Do not be too confident; there is always danger in feeling sure we shall do well. Foolish thoughts, bad habits, and evil dispositions, are so continually springing up in our hearts, that they have often been compared to weeds, and I think they require just as much daily care. Next time you weed your garden, think of this, Henry, and try every day to root out one or two of those wrong dispositions which often make you so unhappy, and give your papa and me so much trouble and uneasiness."

Henry looked very thoughtful, for he remembered that he had been rather idle that morning over his lessons.

As they came to the white gate, Mrs. Mason saw in the garden a young woman, very plainly but neatly drest, watering some flowers in pots before the window. A fine little boy was drawing a wooden cart about the garden, which was very nicely kept, and, though small, by good management it seemed to contain a great many useful things.

"Is your name Parker?" said Mrs. Mason.

"Yes, ma'am; will you please to walk in," said the young woman.

Mrs. Mason followed her into a cottage, very different from that she had just left. Here every thing was clean and orderly; and though it was the same size as Mrs. Wood's, there appeared to be more room in it, because the things were all in their proper places. Mrs. Parker seemed acquainted with the good maxim,

"A place for every thing,
And every thing in its place."

This short rule kept in mind, and brought into practice, would make many cottages more comfortable than they now are.

The good woman offered Mrs. Mason a chair by the fire; and then she thanked her for her kindness in sending Mary to the great house with the work; "for," she added, "they seemed so kind to the child, and they asked her where she lived, and they said they would come and see her."

"Mary owes all this to you," said Mrs. Mason; "for had she not been so neat, I could not have sent her; it would have been a disgrace to the school to have sent an untidy child. How many children have you?"

"Five, ma'am, three boys and two girls."

"Are they all at home?" asked Mrs. Mason.

"Yes, ma'am, the eldest works with his father, and the next is with a shoemaker."

"You must find it difficult to keep every thing so tidy and comfortable about you," said Mrs. Mason, "as Mary is not old enough to help you."

"Oh, Mary's a good girl," said her mother; "many a bit of needlework she does for me when she comes from school: for as my good mother never would let me be idle, so I try to find something for them all to do. I find the use of what I was taught every day."

"Mary is happy in having so good a mother," said Mrs. Mason; "you expect her home soon, do you not?"

"I think I hear her voice now," said Mrs. Parker; and looking out at the cottage door, Mrs. Mason saw Mary picking her way very carefully across the dirty road; as soon as she had shut the white gate, she scraped the dirt from her shoes, and giving a kiss to her little brother, who flew to meet her, she was running towards the cottage, but she stopped when she saw Mrs. Mason.

"Come in," said that lady in a kind tone, and Mary rubbed her feet on the mat outside the door, and then began to take off her cloak and bonnet; then she hung them up on a peg in one corner of the room. Mrs.

Mason observed this, as she was talking to the mother, and she thought of

"A place for every thing,
And every thing in its place."

On the same peg hung a blue work-bag, which Mary took down, and when Mrs. Mason asked to look at her work, she showed her a pair of worsted stockings, which her mother was teaching her to darn over the heel, that they might not wear out so soon, and when she had no more useful work to do, she sewed any small pieces of coloured stuff together which she had given her, to make a patchwork quilt for her mother's bed.

Mrs. Mason was pleased with every thing she saw in Mrs. Parker's cottage, and it was very plain that religious principles guided this family in the paths of righteousness and peace. As they loved their God and Saviour, and were earnest in seeking the salvation of their souls and those of their children, Sunday was a day highly prized by them. Good management in the week enabled them generally to go to Church twice on Sunday, and they were quite noticed for their very neat appearance.

Just as Mrs. Mason was leaving the cottage, Henry came running in with a few weeds in his hand, and calling out, "Oh, mamma, these are all I could find, and I've looked it all over."

The difference between the two gardens they had seen that afternoon, gave rise to some remarks which seemed to make an impression upon Henry.

About a week after, Mrs. Nugent, the lady who lived at the great house, called at the cottage; she was much pleased with its appearance, and finding that the family bore an excellent character in the village, she resolved that when Mary was old enough she would take her into her service, if her mother could spare her.

In the mean time Mary went on very steadily in her class, and always had the same neat, clean appearance, which had at first distinguished her from her companions.

At length the time came for Mary to leave school, but as she was still very young, it was thought better that she

should remain at home for a year, than that she should go at once to Mrs. Nugent's. This year was spent by Mary in helping her mother, and in learning from her how to perform some of the duties of a servant. Mary's father and mother were very sorry to part with their dutiful, good girl; but they knew it was for her advantage, therefore they endeavoured only to think of her benefit. They cheerfully took a part of the little sum which they had in store from the savings' bank, and added it to Mary's earnings to purchase a few articles of useful clothing. Her mother made Mary a few neat caps like her own, and she told her never to be seen in curl papers, which always give a servant a most untidy appearance. Mary bid her dear family farewell with a heavy heart, for she felt that she was going among strangers. As she knelt by her bed side at night, she prayed that God would give her grace to act with uprightness and industry in her new situation. It was the first time in her life that Mary had slept any where but under her father's roof, and she felt a little sorrowful when she missed the kind "good night" of her parents. But she remembered that she was not separated from One, who is the Friend of all who put their trust in Him, and with the comfortable thoughts which this reflection produced, she soon fell asleep.

The next morning Mrs. Nugent sent for Mary, and told her all the duties of her new situation, she gave her some good advice respecting her behaviour to her fellow-servants, and she particularly desired her to be careful to maintain that neat, clean appearance, which she had always observed in her.

Mary was particularly happy in being placed in a family who were desirous that their servants should attend to their religious duties. She was much valued by her mistress, as all good servants will be, and she lived many years with Mrs. Nugent. As Mary was always very neat, she never wasted her money upon finery; and she had the great pleasure of taking home a part of her wages for her mother, to add to the small sum in the savings' bank. Her fellow-servants would sometimes try to persuade her to join with them in buying some pretty

ribbon for their caps, but she always said she thought it was not becoming in a servant to be fine; and though it might only cost a shilling, still that was worth saving against a time of need.

The "time of need" which Mary talked of, came indeed very soon; for her father met with a severe accident at his work, and he was confined three weeks to his bed. It was then that Mary was able to take many little comforts to her father, purchased by her good management; and we can easily suppose the pleasure with which she spent this money. Mary's good behaviour won the esteem of all Mrs. Nugent's family; she lived in their service till she was past work, and then they put her into one of the alms' houses in the village; and "the neat girl" was long known by the familiar appellation of "good old Mary."

I hope my young readers, who feel that they have not yet acquired neat habits, will lose no time in endeavouring to do so. Perhaps some may think it will be time enough to attend to these things when they have a room or a cottage of their own to take care of. But a careless girl seldom proves a neat woman; they should begin at once, each in their own families, for every one may do something towards keeping the places they live in clean and comfortable. Let them not despise trifles, for the lives of most people are made up of small, every day events, which seem of no consequence to the world, but which all assist in forming the character, and on that character and disposition of mind will depend in some measure our everlasting destiny.

It was because Ellen Turner thought it a trifle, that she neglected to put the string in her frock; and for that fault alone, she lost those advantages which Mary enjoyed through life.

IOTA.

EXTRACTS FROM NEWSPAPERS, &c.

FARM SERVANTS IN SCOTLAND.—In the best cultivated districts, proper houses are built near every farmstead, for the residence of the farm servants, which gives them an opportunity of settling in life, and greatly tends to promote their future welfare. The farmer has thus, also, his people within reach at all times. (Ploughmen should, if possible, be yearly servants, residing on the farm, and attached by interest and duty to their masters.) The married servants receive the greater part of their wages in the produce of the soil, which gives them an interest in the prosperity of the concern in

which they are employed, and to a certain degree obliges them to eat and drink comfortably; while young men often deny themselves proper food, that they may have the more to spend in drinking, and in clothes, and thus they are deficient in strength and activity. The habits of sobriety and economy, so conspicuous among the farm servants of Scotland, are found to prevail especially in districts subject to the above management. Another most important feature in this system is, that every married man has a cow kept for him all the year round by the farmer. The prospect of enjoying this advantage has an excellent effect upon the morals of young unmarried servants, who generally make it a point to lay up as much of their yearly wages as will be sufficient to buy a cow, and furniture for the house when they enter into the married state. They have also several other perquisites, such as a piece of ground for potatoes and flax (about one-eighth of an acre), liberty to keep a pig, half a dozen hens, and bees. Their fuel is carried home to them; they receive a small allowance in money per journey, when sent from home with corn, or for coals and lime; and, during harvest, they are maintained by the farmer, that they may be always at hand. There are no where to be met with more active, respectable, and conscientious servants than those kept according to this system, and there is scarcely such a thing known as one of them requiring relief from the public.—*Saturday Magazine*.

EFFECT OF SALT ON ANIMALS.—In visiting Mr. Alderman Farley's salt-works at Droitwich (August 17th, 1817), I was struck with the appearance of an old black horse, that worked the machine for raising the brine. He was in very good condition, and his coat was like the finest black satin. I asked the old man, named Twigg, who had the care of him, what made the horse so sleek and plump? His answer was, that he had regularly given him a little salt in his chaff three days in the week, about four ounces on each of the three days; or, if he was not very stout then, sometimes a little more; but that in general the horse was very well, and did his work well. He said, he did not give him the whole four ounces at once, but at several times, about a table-spoonful each time. The horse had been purchased by Mr. Farley about four years ago, being then about twenty years old, and his health and appearance, though he had constant work, has since been very much improved; the salt, he added, had made him eat his food, and work better.—*Anecdote told by Sir J. Bernard*.

DANGER FROM LUCIFER MATCHES—CAUTION.—The common lucifer matches which are hawked about in town and country, and are purchased to so great an extent by servants and by cottagers, are frequently of a very dangerous manufacture. They contain so large a proportion of phosphorus, that they will easily take fire in a box, without rubbing on the sand-paper, by mere friction among themselves. The most dangerous are those which ignite the most readily, and these are purchased very incautiously by many on that account. It will always be worth while to buy the *best* at the chemist's shop, and even these ought to be kept in a secure place to avoid danger of fire. They should by no means be put into a *drawer*, as it may easily become full, and then the matches are jammed against some hard substance, and will immediately ignite. Place them in an earthen jar, or a tin box, and there let them always be kept. This caution is absolutely necessary, since the numerous fires which have lately taken place. Many houses have been burnt to the ground from the accidental lighting of lucifer matches.

NOTICES TO CORRESPONDENTS.

We have received the communications of *J. H.*; *A Water Drinker*; and *Anonymous Correspondents*.

COTTAGER'S MONTHLY VISITOR.

AUGUST, 1843.

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THE OFFICE OF A SPONSOR.

(Continued from page 187.)

WILLIAM NELSON was so fully satisfied by the explanation afforded him in his last interview with his spiritual pastor, that he was enabled to undertake the office of Sponsor, a few Sundays afterwards, in a peaceful and prayerful state of mind. He had given himself to serious reflection, in the meantime, both upon the conversation which he had enjoyed at the vicarage, and upon the hard speeches he had before heard among his mistaken neighbours. William was not one of those weak-minded persons who are generally convinced by the *last* argument they hear, but was accustomed, as a sensible man, to weigh all things together, fairly and considerately, before he would make up his mind. He had always sincerely admired the rules of our Church, and delighted in the fervent and faithful spirit which breathes in the Liturgy throughout. He had regularly brought his own children in their infancy to the sacrament of Baptism, looking upon it as their entrance into that blessed fold where he fer-

vently hoped they would seek to remain, in the care of the good Shepherd, until called to a still better inheritance. He had each time most earnestly prayed that "the rest of their life might be according to that beginning," for he well knew that without the "continual dew" of heavenly grace they could never either have the will or the power to run the race set before them. He had endeavoured to pray, in *faith*, that such grace might be given them from on high, that their hearts should be turned to holiness, and purified from all iniquity. Although his family was but young at present, yet he had the happiness to perceive some hopeful fruits already of God's blessing on the various means he had attempted to employ; and when he lost two of his little ones in their tenderest years, it had been no little comfort to him to reflect that they had both been dedicated, in the public congregation, to that God and Saviour with whom he trusted that their spirits were now at rest. But, until the time we are writing of, William had never been called upon to become a Sponsor. That office was performed for his own children by several Christian friends and neighbours, who had taken a very kind interest in the spiritual welfare of their little charge. It was of course with great interest that he also came forward to answer at the font in the name of his friend's eldest child. He had well weighed all the objections of which mention has been made in a former number, as having been much insisted upon by certain persons in the village; but he was well satisfied that those objections were unfounded, and proceeded from a mistaken view of the Church's meaning. Indeed, he had before found it the case, that those who spoke against the Prayer-book very frequently did so without understanding the true meaning of its contents. Some were serious and sincere persons, who were but little acquainted with the doctrines of the Church, and made use of many words in a sense of their own affixing, without inquiring whether that was *the sense* intended by those pious and learned men who put together the services. Some people are too apt to make up their minds *against* a thing, without ever hearing what is to be said *for* it; and others, from habit and education, are quite

unfitted to judge correctly on such difficult subjects as those in question. When, however, a *few* serious persons can be found to speak against any thing connected with religion, there will immediately rise up a host of others who are *not* serious, and who are delighted to find occasion against that Church whose holy doctrines condemn their wicked lives. Young men will soon learn to laugh, hardened men to despise; all too glad to have something to find fault with, when they are quite resolved not to find fault with themselves.

How happy William now felt himself, that he was led to consider carefully, and consult with his pastor, before he gave way to the specious counsel which advised him not to become a Sponsor. If he had at once taken it for granted, as many weaker persons would do, he would have refused to perform a kind act for his friend and for his child; and besides this he would never have felt *quite* satisfied or happy in this part of the ministry of the Church. His confidence would have been in some degree broken, and, in a sensitive mind like his, no one could say to what conclusion it might have led. He took the right course; sifted the matter to the bottom, and used the best means he could find to obtain an explanation; and when he found satisfaction he was at rest, and could "give to every one that asked of him a reason" for the opinion he espoused, and the duties he undertook.

There is, perhaps, nothing more painful and difficult in the Christian life, than the question of scruples of conscience. To trifle with our conscience is, we know, to trifle with our eternal well-being; and even the lowest whisper of conscience is of more importance to be attended to, than the loudest voice of any other adviser. But at the same time we also know that the conscience itself is liable to be misled and corrupted; that it has often advocated falsehood and error as well as truth, and has appeared even to sanction many wicked actions. St. Paul, in the 14th chapter of the Epistle to the Romans, has to deal with the question of needless scruples of conscience, and the rules he there gives us are suited to many other circumstances besides those of that time. He shows us that some Christians, even then, thought it

not right to do several things in which he and others, more enlightened in the spirit of the gospel, saw nothing wrong. Those who were afraid to eat meat, for fear lest it had been offered to the idol, he calls "weak brethren;" and yet he commands the utmost consideration to be shown them, and teaches them most exactly what they ought to do. While they have the scruple, they are not justified in eating; but the scruple itself is a false one, and therefore may be removed, when they come to a more enlightened state of mind. We ought not, therefore, to give ourselves up to any scruples, as if we never could be led to see otherwise than we see now concerning a thing not especially laid down in Holy Scripture. We are bound to obey the scruple while we think according to it; but we are also bound to seek to be informed by every means within our reach, and to receive with all candour and all attention whatever those who are able to advise us will be kind enough to say in explanation.

William Nelson dealt in this way with the objections he had heard, and thus was preserved from any considerable distress of mind on that subject. He found that the objections were, in reality, very absurd and ridiculous.

When, however, he again met the Clergyman who had assisted him in his difficulty, Mr. C. began to inquire of him, what view he continued to hold on the subject of their former conversation? Finding that William was no longer in any doubt, as he had been before, he began to give him a more full and complete account of the duties which would fall upon him after he became a Sponsor, than he had had opportunity to say at their former meeting. He enlarged with much earnestness upon the exhortation which concludes the Baptismal Service; and showed William that he would have much to do which was possible, although nothing that was impossible. "The Church," he said, "has a very great reliance on the blessing which attends a good and pious education. We believe what the Scripture promises and exhorts:—'Train up a child in the way he should go, and when he is old he will not depart from it.' But it is not a common education that can be expected to have

this blessing attend it. It is to be feared that very few are really and consistently 'brought up in the way they should go.' Those words imply a great deal more than many persons think. They require the very utmost faithfulness and devotedness of mind in the parent. This is the first thing of all: but there are also other graces needed, such as wisdom and judgment, firmness and strength of mind, kindness and gentleness, and many other qualities, in order to conduct a truly Christian education. For the want of these last, or some of them, many good persons fail in becoming good instructors. The children are brought up in *some* good things, but not in all; they are *for a time* brought up well, and then again let fall by indulgence or neglect; and so, alas! in one way or other, few receive *such* a blessing as that which is here promised. But, nevertheless, the Church expects her parents and sponsors to do their duty, and to be incessant in prayer, that they may be made 'sufficient for these things.' She would not allow any persons to answer in the name of the child at Baptism, if it were not with the full expectation that they would give all diligence to teach, admonish, exhort, reprove, and persuade, until the child itself is heartily willing, through grace, to take upon itself that most solemn vow, promise, and profession, which it once made by them."

The Clergyman added, that he had not mentioned yet another duty of the Sponsor, which the Prayer-book commands; and that was, that they should bring the child to the Bishop to be confirmed as soon as it can say the Creed, the Lord's Prayer, and the Ten Commandments, and is further instructed in the Catechism. "It is the duty," he said, "of the Sponsors, although a much neglected one, to prepare their charge for the holy rite of Confirmation, and to see them come to it, and witness their dedication of themselves to God's service. Too generally this is *altogether* left to the Clergyman; but although he has a great duty to perform towards the lambs of his flock, it does not rest with him to *do all*. On the contrary, the Sponsors have a still greater, a much greater, share to take in it even than the Pastor. The parents and the sponsors ought to *bring* the child to

him, ready to be examined in the truth, and further exhorted to walk in it. He then presents them to the chief pastor, the Bishop, and the Sponsors ought to stand with him when he does this, to form part of the congregation, if possible, and join their prayers with his. It may be difficult for some persons to go to a distance to fulfil this duty: but there are few who do not occasionally make a holiday, and visit the market-town; and when could they go for a better purpose than this, or find a better opportunity for a holy day? But, however this may be, it certainly is their office to see that their little charge do enjoy the privilege of professing for themselves the faith of Christ. They should make this their constant prayer, if they will really discharge faithfully the duties they have undertaken.

“And it might well be added to this, that their next solicitude should be, to see the confirmed young Christian willingly and devoutly present himself at the Lord's Holy Table. Who so fit to lead him thither, and present him as a guest at the Saviour's feast, as they who first brought him to the earlier sacrament, and have since taught him to profess a good profession before many witnesses? It is painful, indeed, to see how few of those who make that profession return to keep one of the plainest and simplest of their vows, by seeking admission to this ordinance. We say it is one of their vows, because it is, in fact, contained in the promise to ‘keep God's holy will and commandments:’ and one of the last commandments of our blessed Lord was, ‘This do in remembrance of me.’”

By this discourse the Clergyman more fully informed William in the duties of a godfather than he had occasion to do before. William's own reflections had led him to know much of them, but this fresh counsel made him entertain more earnest views on the subject. He plainly saw that it was no light matter he had undertaken, but a very weighty and serious office. Nevertheless, the more he knew of it, and the more he reflected upon it, the surer he felt that his objecting neighbours greatly mistook it. In fact, they laid the chief stress upon that part which was the least important; and he was sadly afraid

that they were in the habit of much neglecting that which is *most* important, viz. the pious education of their children. He deeply felt, however, what a hard thing it is to educate *piously*, and was much more disposed to condemn and distrust himself than see the faults of others. He saw plainly the duties before him, and resolved to pray "without ceasing" for grace to fulfil them. When he prayed for his own children, he would then pray also for his *godchild*; for him who was not his child by nature, but was, in a sense, his child "in the Lord." He had *once* presented him at the font: but he resolved, with the help of God, to present him anew *every day* at the throne of grace. E.

To the Editor of the Cottager's Monthly Visitor.

SIR,—It has often struck me that a series of very useful instructions for Sunday scholars, might be formed from the lessons appointed for each Sunday, arranged in the form of simple exposition; to be afterwards reduced by the teacher into questions. If you think from the following specimen, that the plan is likely to be useful, I shall be happy, by God's blessing, to supply you monthly with one or more such expositions, for the use of such of your readers who may be employed as teachers in Sunday Schools. I am, Sir, your constant Reader, L. S. R.

MORNING INSTRUCTION FOR ADVENT SUNDAY.

First Proper Lesson.—Isaiah i.

IN this chapter the Lord, by the mouth of his prophet, reproves his people for their rebellion and manifold iniquities which had brought upon them great distress. For their sins, the Lord had given them over into the hands of their enemies, who had made their country desolate, and burned their cities with fire. Instead of truly repenting of the sins which had provoked the Lord to bring these calamities on them, they had recourse to formal acts of worship, and costly sacrifices, to the blood of bulls and goats, which can never take away sin, and to many prayers, in which, though they drew nigh to the Lord with their lips, their hearts were far from Him. The

prophet therefore exhorts them to *true repentance*, ver. 16, 17; to forsake their sin, and to do things well pleasing in God's sight as proofs of *sincerity*, and then he promises, in the name of the Lord, that their afflictions shall cease, and comfort, peace, and prosperity be restored to their land, which should thenceforth be called "The city of righteousness, the faithful city." There is a striking agreement between this chapter and the Epistle for this Sunday. In that, (Rom. xiii. 12,) St. Paul exhorts us to cast off the works of darkness and to put on the armour of light. In Isa. i. 16, 17, the prophet commands his people, "Cease to do evil, learn to do well." Darkness in Scripture is always used to signify sin, and light, goodness. (Isaiah v. 20. 1 Thess. v. 5.)

The instruction therefore to be drawn from this chapter may be thus briefly summed up. The first step in the Christian's life is *repentance*, a hearty sorrow for sin. The Church teaches this in her Catechism.

What is required of persons to be baptized?—Repentance, whereby they forsake sin.

The first thing our sponsors promised for us in our baptism was, that we should renounce the devil and all his works, i. e. that we should *cease to do evil*:

The second thing required of us, is *faith*.

Pardon is promised to the true penitent. Pardon through the blood of Christ, see ver. 18. "Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." Now what is it that cleanseth us from all sin? Is it not the blood of Jesus Christ? In Him therefore we must *believe*. The second thing promised for us was that we should believe all the articles of the Christian faith, and it is required of persons to be baptized that they have *faith*, whereby they stedfastly believe the promises of God made to them in that Sacrament. What a blessed promise of pardon is that we have just read, ver. 18.

Lastly, the prophet enforces *obedience* as the proof of the reality of the people's repentance and faith. "Learn to do well;" and to this he also adds a promise, "If ye be willing and obedient ye shall eat the good of the land."

The third thing promised for us in our baptism was that we should keep God's holy will and commandments, and walk in the same all the days of our life. St. Paul in the epistle exhorts us to "make no provision for the flesh," that is, to deny ourselves all sinful indulgences—but to *put on the Lord Jesus Christ*. And what is it to put on the Lord Jesus Christ, but to do as we are taught in the office of baptism, to follow the example of our Saviour Christ, and to be made like unto Him, that as He died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

QUESTIONS FOR THE TEACHER'S ASSISTANCE.

WHAT was it that caused the sufferings of the people of Israel of which we read in ver. 7, 8.—Their *sin*.

To what does the prophet exhort them in ver. 16.—To *repentance*.

Do these words in ver. 16, remind *us* of any part of *our* duty?—Yes, of our duty as baptized persons, of whom repentance is required?

Why is water used in baptism?—As a sign of being made clean.

What does the prophet say in ver. 16?—"Wash you, make you clean."

But can *we* make *ourselves* clean?—No, we must *be* made clean by the blood of Christ. See 1 John i. 7.

But are we as sinful as the Israelites were?—Yes, for *all* have sinned and come short of the glory of God.—We are *born in sin*, and children of wrath.—We can of ourselves do no good thing, see Rom. iii. 10—19, 23.

What does God promise to those who truly repent?—Pardon and cleansing, see Isaiah i. 18, and Rom. v. 8, 9.

Is God satisfied with "many prayers" if they come not from the heart?—No, He will not *hear* them, see Isaiah i. 15; xxix. 13.

In whom must we believe?—In the Lord Jesus Christ, see Acts xvi. 31.

What is required of those who are baptized?—Re-

penitence toward God, and faith toward our Lord Jesus Christ. (Acts xx. 21.)

What is required respecting God's promises of mercy made to us in this chapter, and in the Sacrament of Baptism?—That we *steadfastly believe* them.

How will it be known if our repentance and faith be real?—By our obedience, as a tree is known to be good by its fruit?

What then are the three things taught in this chapter?—*Repentance, faith, and obedience.*

"HEARKEN UNTO THY FATHER THAT BEGAT THEE, AND DESPISE NOT THY MOTHER WHEN SHE IS OLD."

Proverbs xxiii. 22.

At a short distance from Lezan, a village in the wild mountains of Assyria, a precipice is pointed out, where the people say their forefathers, before the coming of Christ, were in the practice of carrying up their aged and helpless parents, and throwing them down the mountain to relieve themselves from the burden of their support.

At length the following incident put an end to this horrid practice. A young man, who was carrying his aged father up the precipitous mountain, became exhausted, and put down his burden to rest, when the old man began to weep, and said to his son, "It is not for myself, but for you that I weep. I well remember the time when I carried my father up the same mountain; but I little thought then that *my* turn would come so soon. I weep, my son, to think that you too may soon be dashed down the dreadful precipice, as you are about to throw me." This speech melted the son's heart: he carried back his venerable father, and maintained him at his own home. The story was told to others; it led to reflection, and from that time the practice ceased.

Are we all ready to cry out on the cruelty of this custom? Are we all indignant at such barbarity? Do we with conscious pride make this soothing reflection, "No such custom can exist in a *Christian* land?"

Are we quite sure, that, at this very moment, *our* country, enlightened, civilized as she is, is free from

blame on this point? Is *she* so innocent that she may cast a stone at Lezan? Alas, alas, how often do we see parents left to feel all the weakness, and poverty, and infirmity of old age, unaided by the assistance of their children? What is the common answer or excuse that men, nay *children*, let them not be ashamed of that name so long as their parents live, they are still *their children*—what excuse do they make? “I have a family of my own; I must work for them, I cannot support my parents too—the parish must take care of them.” Well, so might the children of Lezan say, and as there was then no *parish* to look to, they might conclude it more *merciful* to throw their parents over the precipice, than to let them *starve to death*: but, in neither the one case, nor the other, are such children acting upon *Christian* principles, and they will do well to remember that their turn must soon come;—they should ask themselves, what *then* will be their view of the duty of children to their parents? It is a very sacred duty; it is placed at the head of the moral law: it is equally binding on all men, on all nations, and on all ranks. Whatever a parent stands in need of; whether it be of the common necessities of life, or of the comforts to which he has been accustomed in his youth, or which infirmity now for the first time renders necessary; whether it be the solace and comfort of an affectionate companion or of a tender nurse, he is right to look to his children for the supply of such wants, and it is their duty and their privilege to answer his call with readiness and dutiful alacrity.

There may indeed be some sad cases in which a child cannot assist his parents. He may be prevented by poverty from giving them money, and he may be separated from them, and unable to minister to their comfort by kindness and daily service: but such cases are, God be praised, rare, and when children are really desirous of serving their parents, they will usually find some means of doing it. I met with an example the other day among my poor neighbours. The father had been an industrious man, but only a day labourer, and therefore unable to lay by any considerable sum. He was now a cripple from rheumatism and old age, and could not work any longer.

His wife took in needle-work, but could not by this means obtain sufficient to support her husband and daughter and herself. The sons were grown up and working on their own account. *One* of them said, like the children of Lezan and many others, that he must provide for himself and his own family, and he gave no help to his aged parents: but the other employed all his spare moments in *working for his father*. In the evenings he would turn the mangle for a laundress, and thus he earned one or two shillings every week, or he would carry out for his father the small faggots which the old man was still able to cut and tie up, and he was so respectable and quiet a young man that his father had no want of custom. Every one was inclined to buy of the son, and doubly so, when they heard how dutifully he behaved to his parents. At times his father was too ill and infirm even to cut and tie the faggots, and then his dutiful child would find time to do this part too, that he might not disappoint his customers. This good son, though married, still remained in the same cottage with his parents, thus helping to pay the rent, and so long as his father lived he continued to carry out the wood for him at his extra hours.

Let us not then deceive ourselves with arguments and false excuses, but simply take example, as well as warning, from the people of Lezan. When we are tempted to leave our parents to bear the hardships and discomforts of old age, let us remember, that the time will come when *we* shall want an arm to lean upon, "in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low." And then how bitter will be the reflection, "All that I suffer now my parents suffered, and I helped them not." Oh rather let us lay up for ourselves this comfortable thought:—"God will not forsake me in these last moments of my life, for He has promised a blessing to those who honour their parents. And, if I am bereft

of the comfort which my children might minister to me, still my God will be with me to succour and protect me." "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." (1 Peter iii. 18.)

E. A.

THOUGHTS FOR THE LABOURER AMID THE DIFFERENT OCCUPATIONS OF THE DAY.

FIRST WAKING.

"When I awake I am still with thee."—Ps. cxxxix. 18.

AND Thou, the Mighty God, art present with me, even with me, a poor man, and in my humble cot! Lord, raise my waking thoughts to Thee in prayer and praise. Under thy care I have slept safely; and it is only under thy care that I can pass safely through the day, in this world of sin and danger. Let thy presence, O Lord, be with me wherever I go, and whatever I do, to guide, uphold, and bless me;—make me a faithful follower of my holy Saviour, that in the morning of the resurrection I may awake up after his likeness, and be with Him for ever.

God of my life, my soul's best friend,
Let my first thoughts to Thee ascend,
With prayer and praise adore;
O let thy presence cheer my days,
Direct, uphold, and bless my ways,
And make me love Thee more.

SUN-RISING.

"Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."—Mal. iv. 2.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Thanks be to God, who said "Let there be light, and there was light." He can shine into my heart, and give me the knowledge of Himself, in Jesus Christ. Sin has darkened all our souls, but Christ declares that He is the "light of the world," and that they who follow Him "shall not walk in darkness, but shall have the light of life." Hear his gracious call, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Lord, accompany thy call with the power of thy Spirit to our souls, that we may be children of light, and walk as children of light.

and, like the rising sun, shine more and more unto the perfect day.—*Prov. iv. 18.*

Dark by nature, dead in sin,
O how welcome, Gospel light,
Which does life eternal bring,
And chase away sin's gloomy night.
May my soul this light receive ;
Trust in Christ, and in Him live.

DRESSING.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.—*Is. lxi. 10.*

I thank Thee, Lord, for my bodily comforts. Thou wilt not turn thy face from me because I am meanly clad. Thou lookest not on the outward appearance, but on the heart. (*1 Sam. xvi. 7.*) O give me that inner garment of a renewed heart, cleansed from sin, and made holy by thy Spirit; and clothe me with the perfect robe of my Redeemer's righteousness, in which the poorest and meanest of thy servants may appear in the presence of thy glorious Majesty.

Though on earth I'm meanly clad,
The best of garments may be had ;
Give me, O Lord! the richer dress
Of Jesu's grace and righteousness ;
Make me to love his holy name,
Then I shall ne'er be clothed with shame.

MORNING PRAYER.

"With my spirit within me will I seek thee early."—*Is. xxvi. 9.*

Lord of heaven and earth, who made me, and didst send thy dear Son to redeem my poor lost soul! I am a helpless sinner. Look with pity on me, and save and bless me for my good Saviour's sake; make me thine, and give me thy Holy Spirit to change my heart, and make me holy: make me to hate sin, and keep me from every evil way: in thy love and mercy lead me and guide me. May I think on Thee in all my ways, and look to Thee daily for grace and strength to live to thy glory. Give, I pray Thee, the like blessings to all that belong to me, for my Saviour's sake.

Lord, my all I seek from Thee,
Day by day take care of me ;
Give me what Thou see'st best,
On thy care I safely rest ;

Who gave thy Son to make me thine,
Make me his, and all is mine.

From the Labourers' Manual.

WHAT HAVE WE TO DO WHEN WE GO TO CHURCH?

It has become so usual now to consider more who is going to preach the sermon than to think of the part each individual has to perform in the service at Church, that it seems as if those who think so much of the sermon had forgotten all else. They have only to refer to their Prayer-book, and they will see in how many parts of the service ~~we~~ is used, meaning the whole of the congregation; that they are to join in the prayers, led by the minister, which, with attentive ears, all can do, whether they can read or not. Indeed, there are many instances of persons, ignorant even of the alphabet, having thus learnt by heart many of the prayers and collects, and great portions of the Psalms and chapters from the Bible. There are parts of the service which it will be observed are to be said *for* the congregation by the minister alone; but to these the whole congregation should express their assent by joining in the Amen.

How different would the time of remaining in Church be to us if we took our part, and having gone to the house of prayer had used it as such. If we take no part in the service, but merely remain while the minister "reads the prayers," which is the expression generally used, we are only anxious for the time when they shall be concluded, and the sermon begun. It may certainly happen that the sermon attracts the attention, and makes some impression; but however great that may be, it is not to be put in comparison with devoutly uniting in the prayers, confessing our unworthiness, and praying for pardon; and yet, unless we do our part, and join in the service, as we see it is appointed for us to do, we lose one of the chief benefits of our attendance; for those who go to Church chiefly to hear the sermon probably pay little attention to the reading of the Lessons and the Psalms; and thus, if the sermon should not be of a nature for them to understand clearly, or what more frequently happens, one, which if it might be of use in strikin-

home to the conscience, they find fault with, they have no more benefit from two hours spent within the sacred edifice than if they remained at home. Indeed, they have incurred blame, for they have not made use of the House of God as a house of prayer.

They have not accompanied the minister "with a humble voice to the throne of grace," saying after him the confession: nor can they feel the meaning of the concluding prayer of the service as belonging to them, where the minister prays, that "the words which we have heard this day with our outward ears may be inwardly grafted in our hearts;" those words from Scripture which have, perhaps, not been heard.

A Correspondent.

A HINT WELL TAKEN.

INTO many a cottage, every month, the Visitor has the privilege of entering, in the shape of a little book. But he also has the pleasure of going into some *in person*; although the number is of course much fewer than those where he is only *read*, and not seen. No doubt, his anxiety, as well as his curiosity, would make him desirous, if it were possible, to look personally into every house into which his humble publication finds an entrance. He would gladly discover what measure of good fruit it may please God to grant in the minds of those who take the pains to read his simple pages. Sometimes he has this pleasure, in the way of a word of approbation; and sometimes he is privileged to hear that some Christian mind has been instructed and edified by some passage or article "in the last number." But he values still more highly than these, the information that some good *practical* fruit has resulted from some word of advice or remembrance it might have contained. When any recommendation has been *followed*, he thinks it a far better thing than when it has been *praised*. For he well knows that praise is sometimes bestowed upon a sermon or a tract or a truth, as a civil way of getting rid of it, and saying farewell. But when it is followed and obeyed, the praise *there* is given into the bargain, and a much higher praise it is, even if never spoken out in words, than the loudest flatterer ever pronounced. He was lately visiting

a cottage neighbour, and after sitting some time was about to go away, when a little boy came in, the only child of the family, who had returned from his work in the fields quite ready for his dinner. They were requested not to keep the little boy waiting for it, on account of the stranger's presence; and accordingly his simple meal was produced, and laid on the table. Before he began to eat it, the little boy reverently got up, and standing before the table, commenced a very excellent form of grace, or a short prayer for a blessing on his dinner, with thanks to Him who gave it. A word of commendation having been bestowed upon him for thus "remembering his Creator in the days of his youth," his mother immediately said, "It was the Monthly Visitor that began *that* for us." She added, "We never thought of saying grace before we read about it there; not that I mean we never thought, in our own minds, about the Lord's goodness, when we eat our meals, for I believe we did thank Him in our hearts: But we never *said* it out openly, till we were reminded of the duty. Now we never forget it, and never neglect it."

I thought, as I went away, it was very well that they *remembered* God in their minds before; but who could have known that, except Him, if they had not learned to speak too? And would it be to praise Him, as we ought to praise Him, if we only let our minds do it, and not our lips too? Do not his mercy and goodness demand our voices as well as our thoughts? And how can we let our light shine before men, if we do not take care, in a humble and meek spirit, but in a *bold* one too, to confess God with our lips, that others may hear and be edified as well as ourselves. It appears to me that even saying grace at meals, is one way of confessing the Lord before men, as well as of praising Him for the bounties of his Providence. We confess Him as the Maker and Preserver of the fruits of the earth, as the Lord to whom the whole earth belongs and the fulness thereof; and who giveth us, in answer to daily prayer, our daily bread. We confess Him as a God who deals not with us according to our sins, and never fails to supply our wants, although He is "provoked every day." We confess therefore his sovereignty, his providence, and his mercy, every time we

repeat the few and simple words which compose a "grace." And if we forget not to add the Saviour's name, at the end (and what Christian can forget that name in any of his prayers?) we also confess Jesus Christ, and acknowledge that all we enjoy, even the very bread we eat, is given through his mediation only and for his merits' sake.

"DO AS YOU WOULD BE DONE BY."

IN the little village of Perry lived a man and his wife, who gave a good example to all the neighbours around them of good conduct and upright living. They had both been servants for some years in a gentleman's family, from which they married when they had laid by enough money to enable them to buy some furniture for their cottage, and to begin the world with a few pounds in hand. The man continued to work for his former employer, whose sisters often paid Ann Smith a visit, and were well pleased to find her always industriously employed, and her cottage a picture of cleanliness and neatness. It was not without ornaments either, for several pretty views hung on the walls, and the linnets in his little cage, singing when his mistress went near him, was always a cheerful companion. Their garden was well stocked with fruit-trees, the produce of which helped to pay the rent, while a good stock of potatoes seemed to ensure their having plenty of that useful vegetable for winter use. After a few years there were three more little tenants of the cottage, a girl and two boys, who were fondly and carefully brought up by their anxious parents. The outside of the cottage, too, was enriched two following years, when the crop of apples and pears had been particularly productive; for, first, James had bought a couple of pigs, and, the next year, a hive of bees, which with good watching and attention, both in summer and winter, had now increased so well as to be the first of a long row, placed on a smooth bench, and thatched in James's leisure hours with heath and furze from the common, which was within a short distance. I need not tell you that James liked this work better than lounging at a public-house after his work for his master was over, for

you will judge for yourselves, that had he wasted alike his time, his health, and his money, in this most hurtful and debasing practice, his garden would have remained uncropped, his fruit-trees unpruned, and his pigsty unmade; to say nothing of the many lonely hours his poor wife would have passed had this been the case. You should have seen him hurrying home when his labour was over, and, after caressing his children, asking the two eldest what they had learnt at school, and partaking of the nice tea and home-made bread that was always ready for him,—bustling into his garden, and looking eagerly to see what job next wanted doing.

Ann was careful to do all she could to help her husband. What with keeping her house tidy, mending the clothes, and nursing the baby, she had not much spare time; but she took in a little washing, and she was always ready to do a good turn to any one that needed it. She was, as St. Paul says, "a keeper at home." She did not wander from one neighbour's to another, gossiping and idling her life away; but whatever her hand found to do she "did with her might:" she set steadily about it, and went on with her business till it was completed. You need not suppose either, because I have hitherto only spoken of the earthly affairs of this happy couple, that they neglected "the one thing needful:" that one thing, without which all other comforts and pleasures in this life would soon be found vain and profitless. I mean, as you will easily perceive, the service of God. Every Sunday, whether wet or dry, saw James reverently enter the house of God; and as soon as his little boy was old enough to sit still, and not disturb others, he took him with him, that, as he used to say, "his child might never remember the time when he did not go to Church."

In the afternoon he patiently nursed the baby, that Ann might enjoy the privilege of public worship also: and a walk with their children, an examination into what little Sarah had heard and read at the Sunday-School, and the reading their Bible, or some serious book, happily filled up the evening.

James and Ann were steady, thoughtful Christians;

they "trusted in God with all their hearts, and leaned not to their own understanding;" their religion was more in their hearts than on their lips, but they would both have been able to give any one that had asked them "a reason for the hope that was in them, in meekness and fear." And now that I have given you this history of their prosperity, I will show you how sorrow came upon them, and how they were enabled to bear it.

One cold spring, when James had had a good deal of hard out-of-door work, he caught a cold, which terminated after some time in severe fever. He had committed a common fault, but one which often leads to bad consequences, in neglecting his illness, and suffering it to get too far before he had medical advice. But he was unwilling to go on his club-box, to which he had rather pay than apply for relief; and he did not like to neglect his master's work, of which he was the chief director. At last he got too ill to creep about at all, and when the doctor saw him, he ordered him to bed, where he laid for many, many days in sad pain and suffering, his bones aching, his head throbbing, and hardly able to lift up his hand to his head, so much was he reduced. It was at this time that he and his wife reaped the benefit of the good character for kindness and respectability that they had won for themselves. Their master was away from home, so that they had not so much help from his house as they otherwise would have had; but there was not a neighbour near who did not show them kindness, and help them to the utmost of their power. The first thing was to remove the children, lest the fever should prove infectious, and that their mother's undivided care might be given to their father. One family took the eldest boy to sleep, and be at their house all the time he was not at school, and the schoolmistress very kindly took the little baby, though it was but ten months old, and wanted constant care and watching, and had it at her school with the other children; while an old widow woman had both the baby and the eldest girl with her for all their meals, and to sleep at night. Then to poor James himself the neighbours were very kind; they sat up with him by turns, night after night, while his illness was at its height, and watched

over him most tenderly. As he gradually got better, and his wife, no longer kept up by the necessity of watching him, became quite overdone with fatigue and nursing, one woman would come and clean her room for her, another would wash and iron her clothes and the children's, and a third would bring her in a nice mess of gruel, and cook the broth and things that the doctor ordered for James, without once thinking the office the least trouble. I am happy to say, that through God's mercy, health and comfort are once more restored to the cottage, and James, Ann, and their little ones are together again, and not a little happy and thankful to be so: but to you, who may read this tale, I would point out the words placed at the head of it; and I would beg of all my poor friends to be more uniformly kind and good to each other.

The industrious and good conduct of James Smith and his wife, should insure your respect, and should make you wish to be like them; but we are all anxious enough, though some set about it in a strange way, to be useful to ourselves. What I wish to impress upon you, is the necessity and the benefit of mutual kindness and assistance of each other. What I have told you is no fancy tale, the instances of kindness really happened, and how much they soothed the sufferers in the time of sickness and sorrow, you can imagine as well as I can describe.

Let it then be our constant endeavour to imitate Him who went about doing good. Let us not be satisfied with being kind and good now and then, when it comes in our way: let us seek opportunities of being so. Let us not mind trouble and inconvenience, if we can but be useful to those around us, for we do not know when our own time of trial may come; and even if it never comes, so as for us to call on our friends to return our help, we shall have too much cause for thankfulness that we are spared sickness and sorrow, to grudge the not receiving from them a return for any kindness or assistance we may have been able to give.

In great sorrow, our best resource, our real consolation, is to think that God doth not willingly afflict the children of men, and that therefore the trouble He has

seen fit to send *must* be good for us, and will in his own time be removed ; but next to this, there is nothing so soothing as the kind words and active services of those among whom our lot in life is placed.

Let us then "do as we would be done by." Who is there that would not wish for help and succour in time of need ? Let him, while in the enjoyment of health and of plentiful employments gladly and cheerfully assist his less favoured neighbours. Then when distress and anguish in any shape come upon him, he shall meet with assistance, and his care and kindness shall be repaid, even as one that hath lent to the Lord.

C.

"THE JUST SHALL LIVE BY FAITH."

"THE soul that sins shall die." So spake God, and his word is true. Is there a man who has not done wrong ? Is there a man who has not known sin ? Not one ; then all must die. Sin brought death to man. If man had not had sin, he would not have had to taste of death. But the death of the soul is far worse to think of than the death of the poor clay in which it lives. To think that *the soul* that sins *must die*, is a thought full of woe ; and we all have souls, and these souls have done what is wrong, and if we die in our sins, they must die the death of deaths ; they must be cast from God's sight, down to the lake of fire, which no eye shall see go out. Who can think of this and not fear ? Who can think that he shall have to live in a dark place with no ray of light to cheer the gloom, but a worm that dies not to gnaw his soul, where all hope is shut out, and all weep, and wail, and gnash their teeth ? Who would like to dwell in that fire ? Who would wish to go down to that pit ? And yet we should all have done so, if our sins had not been laid on Christ : and now our sins will sink us down to that place, if we have not that good gift of God, *Faith*. The just shall live by faith. You see how good a thing faith must be. It is that which gives life to the soul. It is that by which the soul that has done wrong in God's sight lives. Oh, how much ought we to long for such faith ! How much ought we to pray to God to give us this faith ! Let us see how this faith works so as to save

the soul. It looks to Christ. It sees that He hung on the cross for sin. It sees that his blood was shed to take sin off the soul that would look in faith to Him to save it. It sees that to give one's soul to Him, to cast it at the foot of the cross, and cry, "Lord save me," from the ground of the heart, is a sure way to gain peace. It sees that his blood can cleanse from all sin—from great sins as well as what we call small sins, though no sin is small in God's sight, and it should not be so in ours. But is this all that faith does for the soul? No: it shows us that God made Christ who knew no sin, to be sin for us, that we might be made just in God's sight by Him. All men do not see this great truth; but it *is* a great truth, and clear in God's word; and a truth which lies at the base and root of the plan God has set on foot to save our souls. It is right that we should know how it is that we are made just in God's sight. His laws we have not kept; how then can He look on us as just and pure? It will not do to say, "We will do the best we can, and Christ will make up the rest." No: if we did but break one of God's laws, that would send us to hell. We must get rid of our past sins. Can we do this by our good works now? No: if a man robs me of a pound, and comes to me and says, "I will rob you no more," will that give me back my pound? No: and so with God. We rob God when we sin, and all our good works now will not make up for past sins, nor wash our souls clean. How, then, can we get them clean? Why, by the blood of Christ, which was shed that our souls might be made clean of all their stains and guilt. Christ paid our debt to God, and now we are free, so that God looks on us as though we had not done what was wrong, and as if our souls had not been made vile with sin. We are made just in God's sight by what Christ has done for us, and not by what we can do. "By the deeds of the law;" that is, by our own works, can none of us be made just in God's sight. God must have all his laws kept, and at all times too. If we sin once, we are not just; we have the stain of guilt on our souls. But Christ did keep the whole law of God; *He did no sin*. He kept all God's laws for us, and this God takes from Him in the place of

us ; God takes his own Son's good works and pure life in the stead of ours, and puts them down in his book to us as though they were ours. He put our sins on Christ, and Christ bore them. He takes the robe of his Son's good works and puts it on us. So, you see, faith lays hold of Christ and sees that He has shed his blood to wash out our sins, and that He wrought a pure robe for our souls to wear, that they might stand with no spot on them in the sight of God. It is when the soul has such faith as this, that it lives to God. *"The just shall live by faith."*

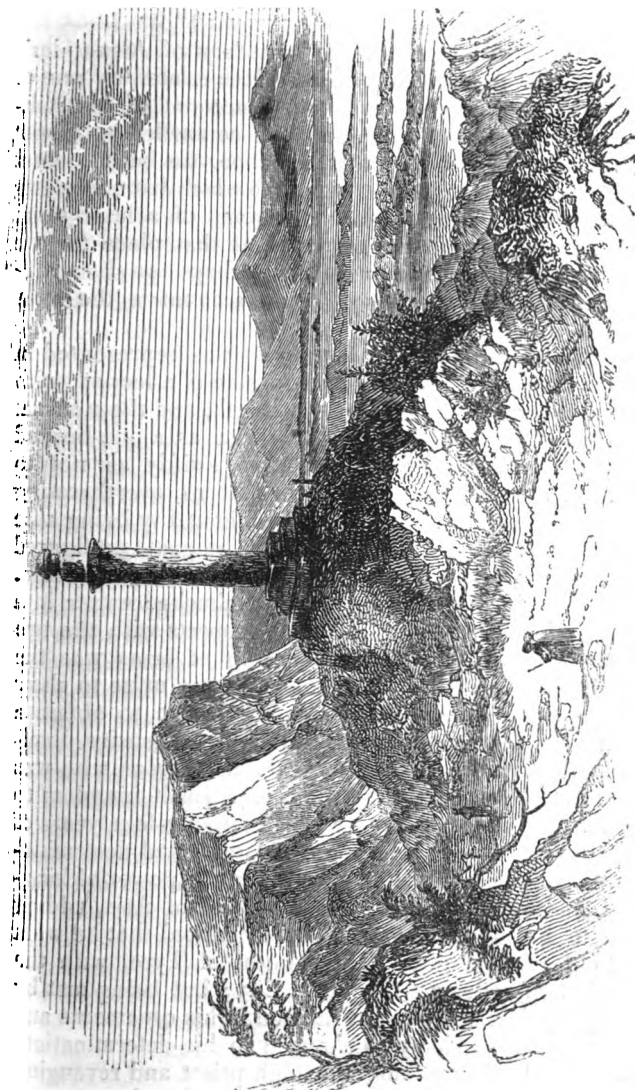
From "Brief Thoughts, in words of one syllable."

PRAYER.

It is a difficult thing to make men believe that prayer is of any great consequence in influencing temporal events, so long as industry, skill, and caution are used. Hence the labourer, the artisan, the husbandman, as well as those who move in other walks of life, are too apt to commence their daily tasks without any communion with God in prayer. Now St. Paul teaches us "in every thing by prayer and supplication with thanksgiving," to let our "requests be made known unto God¹." May not God, if men seek Him aright, give them a happy issue out of all their troubles? May not He, if the stumbling-block of their iniquity be removed, bestow even more than this? The diligent use of the means of grace engages a man to the cheerful employment of such subordinate means as are most likely to improve a sad condition of worldly affairs. All plans and resolutions without this will fail. They are like ropes of sand, or the green withs by which Samson was bound². The first impulses of the corrupt human will are almost sure to burst them asunder, and hurry him whom they seemed to restrain into his old paths again. Let earnest prayer be joined with frugality and diligence; and then await the comfort or relief which Almighty kindness is ever ready to bestow.

¹ Phil. iv. 6.

² Judges xvi. 9.



ALEXANDER'S PILLAR, NEAR CABUL.

ALEXANDER'S PILLAR, NEAR CABUL.

THIS is supposed to mark the boundary of Alexander's conquests in Asia and the East. It is related by one of the historians who gives a complete account of his military enterprises, that when he was compelled to desist from further advances in that direction, he built several large stone altars, to mark the spot to which his conquests had extended. But another historian, of a later time, declares that a *pillar* was erected at that place for the same purpose; and the period is perhaps too distant to allow of its being ascertained which account is the most correct.

Alexander is the great king who was represented in the prophecy of Daniel under the figure of a leopard with four wings, signifying his great strength, and the unusual rapidity of his conquests (vii. 8); also as a one-horned he-goat running over the earth so swiftly as not to touch it, attacking a ram with two horns, overthrowing him, and trampling him under foot without any being able to rescue him (viii. 4—7). The he-goat prefigured Alexander; the ram, Darius, the last of the Persian kings. In the statue which was beheld by Nebuchadnezzar in a dream, which corresponds in many respects with the two former figurative prophecies, the belly of brass was the emblem of Alexander. All these figures unite to show that he was destined by divine Providence to obtain a remarkable degree of power, and a most extensive dominion. After more than 200 years the person who was thus foretold ascended the throne of a small kingdom to the north of Greece. Before he was twenty-four years of age, so great was his ambition, courage, and determination, that he had already conquered many powerful kingdoms, and overrun the richest provinces of Asia, adding them to his dominions. It is also related that he went up to Jerusalem after the conquest of Tyre, with the intention of reducing the Holy City; but being met by the high priest of the Jews dressed in his ornaments and robes, he was suddenly so changed in his determination, that instead of punishing the high priest and revenging himself on the city, he treated him with the greatest

reverence and respect, and bestowed many distinguished favours on the Jews. History relates that Jaddus, who was then the high priest, fearing the resentment of the king, had recourse to earnest prayer to God, and that he was directed in a dream to take the method just named, and to open the gates of the city to Alexander. It was doubtless, therefore, by divine Providence that the mind of the conqueror was turned, and Jerusalem spared that fate which every other kingdom suffered.

The victories and conquests of Alexander after this time proceeded as rapidly as before. He overcame every nation that opposed him, and the greater part of the known world came under the power of his sceptre. Although however his ambition was insatiable, the strength and spirits of his troops at length began to fail. They were weary of the dreadful labours and fatigues of war, and prayed to be conducted home by their victorious leader. For a long time he would not consent to their reasonable request; but finding at last that they would no longer obey his orders to advance, he had no other course left him but to return. At this point his conquests terminated, and he afterwards embarked on the river Indus, and from thence marched his army to Babylon, where he died a miserable and disgraceful death, brought on by excessive drinking. Although he was an instrument in the hands of God to punish and humble the pride of the Persian monarchy, and has on that account been mentioned in the prophecies of Holy Scripture, yet we can only regard him, in his own character, as a wicked and ambitious prince, who sacrificed every thing to his selfish lust of power, and delight in war. The same Almighty hand which raised him up for a certain purpose, was also employed to humble him when he "gave not God the glory." His career of conquest was stopped, his ambitious views baffled; he was bitterly punished in his own mind by the disappointment he deservedly suffered, and at length fell from his glory and majesty into a dishonoured grave, unable to enjoy the power he had acquired, because not disposed to exercise it for the good of mankind.

AFTERNOON INSTRUCTION FOR ADVENT SUNDAY.

(Continued from page 262.)

Intended either as a subject for Family Reading, or for an assistance to Teachers in Sunday Schools.

Isaiah ii. being the first lesson for the evening of Advent Sunday, the following brief exposition of it, and questions, are subjoined to furnish subjects for instruction. This chapter clearly foretels our Lord's first Advent, but may also be taken as a prophecy of his second coming to judge the world.

At his first coming, idol worship was abolished, and the light of the Lord (see ver. 5.) made known to those who before sat in darkness and in the shadow of death. The exhortation to *walk* in the light of the Lord agrees with that of St. Paul, to cast off the works of darkness and to put on the armour of light.—(See the Epistle for this Sunday.)

All nations, not, as before, only the people of Israel, were, by our Lord's Apostles, taught of his ways (see ver. 2): our Lord's command was, "Go ye into all the world, and preach the Gospel to every creature." The first five verses of this chapter foretel what took place after the Gospel had been published among all nations: but its complete fulfilment is not yet accomplished; nor will it be, till all the kingdoms of the earth shall have become the kingdoms of our Lord and of his Christ.

The sixth and three following verses point out why God gave up his ancient people the Jews to their enemies; their own wickedness caused their God to forsake his people; Jesus, as we read in the Gospel of this day, instead of finding the Jewish people true worshippers in God's house of prayer, found that they had made it a den of thieves.—For this cause, the Lord brought them low, and finally permitted their city and temple to be so utterly destroyed that there was not one stone left upon another.

Viewed as a prophecy of Christ's second coming to judge the world, the last thirteen verses of this chapter are awfully solemn and striking. They describe the terrors of that day of which St. Paul speaks in the Epistle as *at hand*, and for which we pray in the collect to be pre-

pared, of that day when He shall come in his glorious Majesty to judge both the quick and the dead. On that day, the wicked, we are told by our Lord, will call on the mountains to fall on them, and to the hills to cover them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. (Compare Rev. vi. 15, 16, 17 ; Luke xxiii. 30.) The one great lesson to be drawn from this is *to fear God*, to dread nothing so much as his anger, not to fear them who can only *kill the body*, but to cease from man, who shall die, from the son of man who shall be as grass, and to put our whole trust in Him who alone shall be exalted in that day ; even in the Lord our maker, who hath stretched forth the heavens, and laid the foundation of the earth. This fear is the beginning of wisdom ; it will lead us to flee from sin as from the face of a serpent, and to rely only on the mercy of our God for pardon for our manifold transgressions, and for grace to live in a state of constant watchfulness and preparation for the day when He shall arise to shake terribly the earth. If *then* we be found in the rock which He hath hewn for us, to be a refuge from the storm and a shadow from the heat, that rock whence flow the streams of salvation, that rock which is Christ, we shall not fear though the earth be moved, and though the hills be carried into the midst of the sea ; for the Lord of hosts will be with us, the God of Jacob will be our refuge.

QUESTIONS ON THE FOREGOING.

To what do the first five verses of [this chapter refer ? —To our Lord's coming on the earth and to the preaching of his Gospel.

Why did the Lord forsake his ancient people the Jews ? —For their sins.

To what do the last thirteen verses refer ? —First, to the destruction of Jerusalem : secondly, To our Lord's second coming to judgment.

What are the lessons to be learnt from this chapter ? —To fear God, who hath power to cast into hell.

Quote some Scriptures which teach this duty ? — Psalm cxi. 10 ; Deut. iv. 6 ; Luke xii. 4, 5 ; Isaiah li 12, 13.

How may we interpret ver. 10?—As an exhortation to trust in Jesus Christ, who is frequently in Scripture spoken of as the Rock of our Salvation.—See Isaiah xxv. 4; xxxii. 2; xxviii. 16; 1 Cor. x. 4.

Why doth St. Paul so earnestly exhort us to cast off the works of darkness and to put on the armour of light?—Because the day of the Lord is at hand.

What is it the duty of every Christian, not only at this season especially, but also *daily* to remember?—That as the day of the Lord cometh as a thief in the night, as we know not *when* He cometh, we should be found *watching*.

What part of the Catechism teaches the lessons enforced in this chapter?—Our duty towards God, wherein we are taught to *fear* Him and to serve Him truly all the days of our life.

“FOR BY FAITH YE STAND.”

2 COR. i. 24.

THE gospel of Christ is full of comfort and heavenly consolation. The more knowledge we get of it, so much the more does it increase our faith; as we advance, step by step, so much the more does the heavenly light break in upon the soul. It was St. Paul's great endeavour to lead his Christian converts on, to stablish them by the aid of the Holy Spirit in this blessed consolation of the gospel truth which he delivered to them. “For,” says he, “not for that we have dominion over your faith, but we are helpers of your joy; for by faith ye stand.” Oh, Christian believer! this is the foundation of our hope; by *this* means shall we find peace to our souls in travelling through the wilderness to the heavenly Canaan, where Christ dwelleth at the right hand of the Father. “Oh,” some will say, “I wish I had faith!” But do you believe in Christ, and that He is a rewarder of all them that diligently seek Him? “Being justified by *faith*, we have peace with God through our Lord Jesus Christ¹.” We must believe in heart. If the heart is influenced by the Holy Spirit, then have we peace with God. “For with the heart man believeth unto righteousness.” We must believe in heart

¹ Rom. v. 1.

that Christ is able to forgive us all our sins, and come to Him as poor, weak, frail creatures; and, knowing our unworthiness, seek for his free mercy and pardon, like the poor woman in the gospel that had an issue of blood twelve years. She believed that Jesus was able to heal her. When she heard of Jesus, she came in the press behind, and touched his garment. "For," she said, "if I may touch but his clothes, I shall be whole." Yes, this poor woman believed; and our blessed Lord tells her that her faith had made her whole. Shall not we, then, seek Christ, and get through the press, yea, the multitude of our sins, that we may touch the garment of his righteousness, that we may stand by faith, resting our hopes on the everlasting Rock of ages, believing that He is able to keep us unto the end? And thus believing in a crucified Saviour, we are justified, we are taken into God's favour, our hearts are purified by the Holy Spirit. God Almighty, in his great love to mankind, even to a fallen, sinful world, did propose the plan for our salvation; and Christ, the Son of God, came down from his glory, and undertook and accomplished the all-important work. He humbled Himself, and became obedient unto death, even the death of the cross. When agonizing under the full weight of our sins, He exclaimed, "It is finished!" the work of salvation was accomplished: and the Holy Spirit, who proceeds from the Father and Son, quickens and enlivens the heart, so that we are made new creatures in Christ. "Howbeit when He, the Spirit of truth, is come," says our Lord, "He will guide you into all truth." And we are commanded to pray for the Holy Spirit, for our Lord says, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." And when this heavenly light is shed into our hearts, we know the things that are freely given to us of God, and what He has done for our souls, "for by faith ye stand." "Now faith," says the Apostle, "is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report." And a Christian life springs from it; good works follow saving faith. Christ has imputed his righteousness to the believer; and by the grace of Christ the believer will

produce good works to the glory of Christ. "Abide in me," says our blessed Lord, "and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing¹." Oh, Christian! if we are thus built on Christ, what shall separate us from his love? We may then constantly bow ourselves before the throne of grace, to supplicate the aid of the Holy Spirit to give us help in the time of need; to fill our hearts with heavenly wisdom, that we may ever rejoice on our way as true disciples of Christ. Although we may meet with trials and difficulties, and feel the burden of our sinful nature, and all may seem dark and dismal, yet the eye of faith will ascend on high, and then all earthly troubles vanish, and the soul will rejoice. God will keep those in perfect peace whose minds are stayed on Him. "For this is the victory that overcometh the world, even our faith."

A GENTLEMAN'S SERVANT.

PRAYER IN A NEAR VIEW OF DEATH.

LORD! on thy word alone I rest
When death brings near his awful test;
Beneath thy cross each promise lies,
And there my trembling spirit flies.

No earthly comforter I need,
I find them all a "broken reed;"
"Thy rod and staff" alone can guide
Through Jordan's dark and chilling tide.

My spirit soon alone must stand,
With all her guilt, at thy right hand;
Then, Jesus, cast *thy* robe around,
And spotless shall my soul be found.

Then, holy, holy, holy God,
When this my pilgrimage is trod,
Receive, with all a Father's love,
"A stranger" to thy courts above.

And give me more of Thee to know
Each day I linger here below;
Speak to thy servant in thy word,
And let my prayer, good Lord, be heard.

¹ John xv. 4, 5.

For if I know my Shepherd's voice,
How will it make my heart rejoice,
To hear the summons of his grace,
And see and know Him face to face.

C. W. P.

MY PRAYER BOOK.

THERE is a book which, ('mong the few,
That on my little shelf I view,)

I guard with chiefest care ;
Though neither fine it be, nor new ;—
Its name you ask ;—I'll tell it you,—

*My Book of Common Prayer*¹.

Next to my Bible there it lies!
For next my Bible it I prize,
And night and morning read ;
And strengthened from my knees I rise,
While every page therein supplies
The help that much I need.

For when to God I seek to pray,
And hardly else should know the way,
I find it taught me there,
Where all may learn what best to say,
Serving their Maker day by day,
And offering up their prayer.

For though for *Church* 'twas mainly meant,
And *common* prayer was its intent,
As every one will own,—
Yet scarce a part or prayer there's in't,
For Sunday, Holyday, or Lent,
We may not use *alone*.

And we may make a Church at home,
A temple of the sick man's room,—
BIBLE and *Prayer Book* by,—
And be assured the Lord will come,
Will by his presence cheer the gloom,
And bless us from on high.

From "Parish Rhymes," by Rev. R. A. Scott.

EXTRACTS FROM DIFFERENT AUTHORS.

"In my youth," says Baxter, "I was quickly past my fundamentals, and was running up into a multitude of controversies, and greatly delighted with metaphysical and scholastic writings. But the older I grew, the smaller stress I laid upon these controversies and curiosities,—as finding far greater uncertainties in them than I at first discovered, and finding less usefulness comparatively

¹ The meaning of *Common Prayer* is, such prayer as we offer up together, or in common with others ; in other words, *public* or *general* prayer.

where there is the greatest certainty. And now it is the fundamental doctrines of the catechism, which I highest value, and daily think of, and find most useful to myself and others. The Creed, the Lord's Prayer, the Ten Commandments, do find me now the most acceptable and plentiful matter for all my meditations. They are to me as my daily bread and drink. And as I can speak and write of them over and over again, so I would rather hear or read of them, than of any of the school niceties, which once so much pleased me. And thus I observed it was with old Bishop Usher, and with many other men."

"Nothing is more provoking to God than disobedience to an express command, though in a smaller matter; which accounts for his proceeding against our first parents for eating forbidden fruit. God is displeased with the sins of his own people; and no man shall be protected in disobedience, by the sanctity of his profession, the dignity of his office, the nearness to God, or any good services he has done."—*Matthew Henry*.

"Inordinate desires make men unhappy; 'be content with such things as ye have.' Discontent is a sin that is its own punishment, and makes men torment themselves."—*The same*.

"'The wicked flee when none pursue.' God can, when He pleaseth, dispirit the boldest and most brave, and make the stoutest heart to tremble. They that will not fear God, He can make them fear at the shaking of a leaf. How certain God's threatenings are, and how sure to light upon the guilty head. Let all men then fear before the great God."—*The same*.

"Might often prevails against right, and wonderful is the Divine patience that suffers it to do so, yet God is certainly of purer eyes than to behold iniquity, and will set all to rights in the great day."—*The same*.

If favour was shown to wicked Ahab on his transient repentance¹; surely, where it is deep and lasting, the heart of God is set upon it. He that mourns shall be comforted; this hath God spoken; and though repentance for our past sins can *purchase* no favour, yet without it God will not grant us his salvation."—*Dr. A. Clarke*.

¹ 1 Kings xxi. 29.

"As for the appellation 'Father,' (in our Lord's prayer) it doth mind us of our relation to God, who, upon many grounds and in divers high respects, is 'our Father.' He is our Father by nature, for that He gave us our being, and made us after his own image; by providence, for that He continually maintaineth and preserveth us; by grace, for that He reneweth us to his image in righteousness and holiness; and by adoption, for that He alloweth us the benefit and privilege of his children, assigning an eternal inheritance to us. It is natural for children, in any danger, strait, or want, to fly to their parents for shelter, relief, and succour; and it is so likewise for us to have recourse unto God, in all those cases wherein no visible means of help appear from elsewhere; and to do so, the title of father doth encourage us, signifying not only power and authority over us, but affection and dearness towards us. The name God, importing his excellent perfections; the name Lord, minding us of his power and empire over us; with the like titles, declarative of his supereminent majesty, might deter us, being conscious of our meanness and unworthiness, from approaching to Him; but the word *father*, is attractive and emboldening. Thinking on that, we shall be apt to conceive hope, that, how mean, how unworthy soever, yet, being his children, He will not reject or refuse us; for, "if men, being evil, do give good gifts unto their children, how much more will our Father, which is in heaven, give good things to them that ask Him?" (Matt. vii. 11.) *Dr. Isaac Barrow.*

"For ourselves, necessity compelleth us to pray, 'My Father.'

"For our brethren, charity inviteth us to pray, 'Our Father.'

"In these two words, 'Our' and 'Father,' the law and prophets are comprehended.

"In 'Father,' the love of God.

"In 'Our,' the love of our neighbour.

"And in these two words the sum of the Gospel is contained. In

"Father } our { Faith.
 "Our } { Charity."

EXTRACTS FROM NEWSPAPERS, &c.

FURIOUS DRIVING.—In a bill before the House of Commons for regulating "hackney and stage carriages" is the following clause against furious driving and other misconduct:—"And be it enacted, that any driver of a hackney carriage or of a metropolitan stage carriage who shall be guilty of wanton or furious driving, or who by carelessness or wilful misbehaviour shall cause any hurt or damage to any person or property being in any street or highway; and also every driver, conductor, or waterman, who during his employment shall be drunk, or shall make use of any insulting or abusive language, or shall be guilty of any insulting gesture, or any misbehaviour, shall for every such offence forfeit the sum of 3*l*.; or it shall be lawful for the justice before whom such complaint shall be brought, if in his discretion he shall think proper, instead of inflicting such penalty, forthwith to commit the offender for any period not exceeding two calendar months, with or without hard labour, as the justice shall direct; and in every case where any hurt or damage shall have been caused, the justice upon the hearing of the complaint may adjudge, as and for compensation to any party aggrieved as aforesaid, a sum not exceeding 10*l*., and may order the proprietor of the hackney carriage or the metropolitan stage carriage, the driver of which shall have caused such hurt or damage, forthwith to pay such sum, and payment thereof may be enforced against such proprietor, as any penalty or sum of money may be recovered under and by virtue of this act; and any sum which shall be so paid by the proprietor shall in like manner be recovered in a summary way before a justice of the peace, from the driver or conductor through whose default such sum shall have been paid, upon proof of the payment thereof, pursuant to the order of the justice; or it shall be lawful for the justice in the first instance to adjudge the amount of such compensation to be paid by such driver or conductor to the party aggrieved." By another provision, a penalty of 5*l*. can be enforced for the non-attendance of a witness, or for refusing to give evidence.

THE ORIGIN OF HOUR GLASSES.—Hour glasses were invented at Alexandria, B.C. 149; and Vitruvius relates, that about the year 145, Ctesibus of Alexandria invented a clepsydra: this consisted of a small boat, floating in a vessel, which had a hole in it; as the water escaped, the boat gradually descended, while an oar, placed in it, pointed to the hours marked on the side of the vessel. Ctesibus is even said to have applied tooth wheels to water clocks. Clepsydræ were constructed, in which the water dropped through a hole drilled through a pearl, as it was considered that neither could adhesion take place to fill up the hole, nor could the constant running of the water enlarge it. Pliny relates that Scipio Nasica discovered a method of dividing the hours of the night by means of water; and this is all we know of the instruments for measuring time used by the ancients. In the year 800, Haroun al Raschid presented a clepsydra to Charlemagne, which is recorded to have struck the hours, which was considered a wonderful instrument.—*Time and Time-keepers.*

NOTICES TO CORRESPONDENTS.

We have received the communications of *E. A.*; *L. S. R.*; *E.*; *C.*; *R. A. C.*; *E. D.*

THE COTTAGER'S MONTHLY VISITOR.

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MORNING INSTRUCTION FOR THE SECOND SUNDAY IN ADVENT.

First Proper Lesson.—Isaiah v.

(Designed either as a help to Sunday School Teachers, or for Sunday reading in Families.)

THERE is, perhaps, no stronger proof of the truth of Scripture than the perfect agreement between all the books of the Bible, though written at different times, and by different persons. There is in all a general resemblance whereby we may trace them all to *one Author*, for *all* the holy men who wrote them spake as they were moved by the Holy Ghost¹. The striking resemblance between this chapter and the parables in the Gospel need scarcely be pointed out. See Matt. xxi. 33. Mark xii. 1. Luke xx. 9.

Our Lord, when He spoke these parables, doubtless knew that the Jews would readily understand Him, because they had been accustomed to hear the prophets

¹ 2 Pet. i. 21.

read in their synagogue every Sabbath day, and the prophet Jeremiah as well as Isaiah had made use of this similitude to show them their sin. See Jer. ii. 21.

David also had thus described the people of God. See Ps. lxxx. The sin of the Jews was aggravated by the mercy shown to them by their God—by the watchful care and bountiful goodness He had exercised towards them during a long course of years; in spite of which they forsook Him and followed idols. They brought no fruit to perfection; He looked for grapes, but it brought forth wild grapes; for this they were justly punished by the total desolation of their land, and their banishment and dispersion into all countries of the earth. Their root became as rottenness, and their blossom as the dust, because they had cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.

It is easy for us to exclaim against the sin of the Jewish people, but we shall read and hear this chapter with little profit, unless (as the Collect for this day teaches us) we mark and inwardly digest the truth it is intended to teach us, unless we examine wherein we ourselves are guilty of the same sins and liable to God's anger.

For let us remember, as the Epistle teaches us, that whatsoever things were written aforetime, were written for *our learning*, as well as for the instruction of those who lived when the Scriptures were *first* written.

Let us then examine this chapter, and note the sins whereof the people of God in old times were guilty, and inquire how far we may be tempted to commit the same sins; which in us are, if possible, less excusable, seeing that we live under the clear light of that Gospel, which was only preached to them by shadows and figures of the good things to come. The word preached to *them*, we are told, did not profit them, because it was not mixed with faith, neither will the word preached to us avail, unless by faith we lay hold on the blessed hope of everlasting life given to us in our Saviour Jesus Christ.

The people of God are accused (verses 7 and 8) of covetousness and injustice—covetousness in gaining, and oppression in increasing riches. And are not our minds too much set on earthly things, and too little on things

above? Do we sufficiently consider, that we can carry nothing away when we die, that we must leave our riches for others, and that the houses we build may, and must soon become desolate, without inhabitant?

Though we do not openly deny God, yet do we not *forget* Him? and of too many of *us* may it not be said, as of Israel of old, "the harp and the viol, the tabret and pipe, and wine are in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands?" See ver. 12.

Again, the people are condemned for their false judgment of actions and things, for calling evil good and good evil, for preferring sin to goodness, and miscalling the dealings of God for their good, as *bitter*, instead of viewing them as sweet in the end, being designed to work in them the peaceable fruits of righteousness. And how much does this wrong judgment still continue to bias our minds? How continually do we hear persons complaining of poverty, sickness, and pain as *evils*, though they are all sent by our Father in mercy for some *good*, though to us, *hidden* end; while the same persons who thus murmur think nothing of *sin*, which is the *only real evil*, the only evil from which we are taught to pray for deliverance!

3dly, The people are condemned for being wise in their own eyes, and prudent in their own sight. How common is this among ourselves! how many lean to their own understanding, instead of asking counsel of the Lord, unmindful of the exhortation to acknowledge Him in all our ways, that He may direct our path!

4thly, Their last and most grievous transgression is declared to be the contempt shown for the Word of God. See ver. 24. How seldom is the Word of God regarded by us as it should be regarded! How lightly do we esteem it! how rarely do we meditate therein! The Collect for this day contains a beautiful prayer designed to preserve us from this fatal error, and to teach us the value and use of the Scriptures, which are all to make us wise unto salvation. Let us then *daily* read much, learn and inwardly digest these Holy Scriptures, which are profitable for doctrine, for reproof, for correction, for instruc-

tion in righteousness, so that we may, by God's grace and blessing, by patience and comfort of his holy Word, be made perfect, thoroughly furnished unto all good works.

QUESTIONS ON THE FOREGOING.

WHERE do we find in the Gospels parables like this chapter? See Matt. xxi., Mark xii., and Luke xx., also John xv.

What were the sins of the Jews which drew on them the anger of God?—Covetousness, fraud, and oppression in their dealings, intemperance, forgetfulness of God, ignorance of the truth, and contempt of his Word and commandment.

Which of the ten commandments forbids covetousness?—The tenth.

Which forbids unjust dealings?—The eighth.

What are we taught in our duty towards our neighbour?—To be true and just in all our dealings.

How are we therein taught to keep our bodies?—In temperance, holiness, and chastity.

What are we taught respecting God's Word in the Catechism?—To *honour* his Word.

Mention some Scriptures which show the value of God's Word.—John v. 39. Isa. viii. 20. Acts xvii. 11. 2 Tim. iii. 15–17. 2 Pet. i. 20. Rom. xv. 4.

How does David describe a good man?—Psalm i. 2. “His delight is in the law of the Lord, and in his law doth he meditate day and night.”

How does he elsewhere show the great importance of this duty?—In Psalm cxix. 9. “Wherewithal shall a young man clear his way? by taking heed thereto according to thy word.”

Did the Jews thus take God's Word for their rule?—No, they followed their own will,—“they were wise in their own eyes, and prudent in their own sight; they despised the law of their God.”

What Scriptures warn us against trusting to our own strength or wisdom?—Prov. iii. 5, 6. Jer. x. 23. Jer. ix. 23, 24. 1 Cor. x. 11, 12. L. S. R.

SCRIPTURE CHARACTERS.

2 Kings xx.—HEZEKIAH, King of Judah.

SEE how vain and uncertain are the things of this world. Hezekiah had just been freed from his enemies, he had now nothing to fear, and he would begin to count on spending the rest of his days in peace and prosperity. But, "in those days was Hezekiah sick unto death."

What comfort could there be to Hezekiah at this awful hour, if he had no hope beyond the grave? He could have no hope of recovery from his sickness, since God by a special message bade him prepare to die.—"What! must I leave my crown, my honour, my victory, and go to the torments of hell? I have laid up all my treasure upon earth, and must I now leave it for ever? I have forgotten my God, and must I now endure his eternal wrath? I have had long space to repent, but I have not repented. I have mocked at his longsuffering mercy, I have trifled with the calls of his Spirit to my conscience; and now, whither can I fly from that Spirit, and whither can I go from his presence?"

Such are the awful thoughts with which the death-hour of a worldling must be embittered. But Hezekiah in his life had served God, and God did not forget him in the hour of his need.

We read, "Hezekiah turned his face to the wall and prayed unto the Lord." Blessed indeed is the man who can always turn to his God, humbly but confidently, in every distress and difficulty. None can do thus but they who are reconciled to God by the blood of Christ, for God is still an offended God, and none can call Him "Father" but they who have sought and found pardon and acceptance where alone it can be found, namely, at the cross of Christ.

And what did Hezekiah pray for? the desire of his heart was, as we may conclude from the answer of God, that he might be restored to life and health; but he leaves the matter in the hands of God.

No doubt, if the Christian's work here upon earth is to make progress in holiness, and if the rewards of the redeemed in glory be measured by their attainments in

works of love and gratitude upon earth, length of days is a blessing to a true Christian, and, as such, it may and ought to be made a subject of earnest prayer to God. But, in truth, time is such an inestimable talent, its responsibilities so solemn and awful, that prayer for the continuance of life, when we are warned by God of its approaching termination, should be made with the utmost humility and resignation to the will of Him, who alone can tell what is expedient for us.

It is as if to show us the danger and the necessity of the greatest caution in making use of the example of Hezekiah in this particular, that we have the history of his recovery followed by the history of his sin.

It is as follows: "the king of Babylon sent letters and a present to Hezekiah, for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and showed them all his precious things, the silver and the gold, and all that was found in his treasures; there was nothing in his house nor in all his dominion that Hezekiah showed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men, and from whence came they unto thee? And Hezekiah said, They be come from a far country, even from Babylon. And he said, What have they seen in thy house? And Hezekiah answered, All the things that are in mine house have they seen; there is nothing among my treasures that I have not showed them."

Hezekiah's sin was pride, and a disregard to the glory of God. He had here an opportunity of making known to a heathen king the difference between idolatry and the worship of the true God. But Hezekiah's conduct was the very opposite of this. No doubt the mind of the king of Babylon had been somewhat awakened by the mighty works of the God of Israel, and his conscience would cry out against the mad wickedness of his own idolatrous religion; but such fears would soon pass away when he beheld the conduct of Hezekiah. He would see that the conduct of the servants of the God of Israel differed little from his own; that they were just as covetous and greedy of their own advantage as he was himself, and he would return with the thought that the idolatry in

which he had been brought up was at least as safe as the worship of the God of Hezekiah.

How many, even real Christians, follow the sin of king Hezekiah ! Forgetting the solemn warning of the Apostle, " Be not conformed to this world," they seem to strive how nearly they can resemble the men of this world ; they seem ashamed of Christ's name on their forehead, and who would fain be mistaken for them who love mammon more than God. But a Christian is to be a light in the midst of a dark world, an example to the consciences of them who know not God. They ought to see in him something that they cannot see in themselves, or in one another ; they should see that he has a peace, and a joy, and a treasure, which they know nothing of. Who can say how many an unconverted man might thus be won by an example of Christian piety ? " Conviction may flash upon his mind—' If this be Christianity, I have yet to learn it, to feel it, and to enjoy it,'—who knoweth but such a moment of conviction may give birth to a desire, which, when formed into a prayer, may prove the commencement of a new creature on his heart and in his life." Our aim in each one thing we do must be to honour our God, and to adorn the religion of our Saviour ; our consciences will tell how to do it, and God's own Spirit can give us the will and the power.

E. D.

A HORTICULTURAL SHOW.

I WAS much pleased the other day by attending a horticultural show in the town of ——. The fruit, flowers, and vegetables were all from the cottage gardens in the neighbourhood. In my rambles about this pretty country, I had admired the neatness and fertility of the cottage gardens, and had been pleased to notice, besides the useful vegetables, some flowers to make the garden look gay. I found that a show was held every month during the summer for the encouragement of gardening, and I resolved to be present at the next, which was to be in July. I was not disappointed of the pleasure I had expected : the display of fruit and flowers was very fine, and the poor people all appeared to feel an interest in the show, and their richer neighbours seemed to take pleasure in

complimenting them on their success. Three prizes were given for each article, so that out of thirty-six candidates twenty-four received prizes. Some gained three or four prizes, and some only one, yet all were content, having full confidence in the judgment of the gentlemen who kindly undertook the management of the whole. The highest prize given was five shillings, and the lowest one shilling. Besides these monthly prizes, once in the year an additional prize is offered to those who keep their gardens in the neatest order.

One discontented face I did see, but there are some tempers that cannot stand the trial of emulation, and they should never try to run a race with others. I fear the poor woman I noticed was one of these. She had not succeeded herself, and she seemed to take a spiteful pleasure in walking round and *scowling* over the productions of others. If she had succeeded she would not have been much happier, for I understood that she was chiefly desirous of gaining the prize for her gooseberries, because her neighbour, with whom she lived on no very friendly terms, had taken particular pains in manuring and pruning his gooseberry bushes, and she knew it would vex him if she carried off the prize. The indulgence of such a feeling could never produce happiness.

I was delighted with a proof of a contrary feeling. When I went to the woman who owned the prize nosegay, I asked if all her flowers were grown in one garden? "O yes," she said, "and I was three hours gathering them, and five hours putting them together." "And how did you manage to keep them fresh?" "I tied them on with moss," she answered, "to a sort of frame, and they will keep very well so for two or three days." "And what is the prize?" I asked. "Five shillings, and my Lady —— has bought my nosegay for two and sixpence; so that I have seven and sixpence for it." "Well," said the woman standing next her, "I am right glad that you carried it, and you deserve it, for though you take such pains with your garden and your flowers, yet you are always willing to give them away, and never grudge a neighbour a slip of this, or a root of that, if they

wish for it. Last year, when my poor girl was ill, you used to bring her flowers very often, and it was a great treat to her. And do you remember how she enjoyed some of your raspberries?"

"That is making the right use of a garden," I said, "and will bring down a blessing far beyond all earthly prizes;" and then I asked whether the good woman who had been so loud in her praises of the other had gained any prize herself. "No," she answered very modestly, "I did bring some beans, and hoped they might gain one prize, but there were many finer than mine; so I must try and sell them, and hope for better luck another year."

After time had been allowed for all who wished it, to come and examine the different articles, and choose any they would like to buy, the prizes were distributed by the rector of the parish, the treasurer being too ill to attend, and he took the opportunity of giving his parishioners some very good advice. He began his speech by commending those who had brought such good proof of their skill and industry, and encouraging those who had been less successful, and then he exhorted them all to persevere, and above all to let no ill-feeling spring up in their hearts towards one another. "There was," he said, "and he had lived long enough in the world to speak from experience, great danger in all these encouragements of skill and industry, lest they should lead men to act from wrong motives, and produce the evil passions of hatred and jealousy, and he would strongly advise those who found that their tempers could not brook disappointment, or bear the honour meekly, to give up contending for the prizes, for it was far better to have a character for good temper and kindly feeling to their neighbours, than to win all the prizes given at this show. He reminded them that their own hearts resembled very much their gardens, and required even more care and industry to make them fruitful. As the smallest weed would soon grow into a rampant plant if left unheeded, so the small beginnings of sin would soon grow up and overcome our better principles if not at once checked through the grace of God; and no sins, he said, were so likely to spring up unnoticed as those of hatred and jealousy."

he had heard of those who used to be very good friends, and who now would not speak to one another. And what was the cause of this change? They were rivals in their gardens; they had begun by boasting to one another of their vegetables and flowers, and soon proceeded to cry down their neighbours' while they cried up their own, till it ended by their becoming open enemies. Whenever he found such ill-consequences, he should be obliged to interfere and prevent either party from bringing the produce of their garden to this show, for the object of it was to encourage good principles and good habits, as much as good vegetables and fine flowers; but he would rather see them resolve *themselves* to give up the pleasure and advantage of trying for the prizes, till they had conquered the evil passions that then actuated them. It was his duty," he said, "to warn them against the abuse of the love of gardening, for, like all other pursuits in this world, it was liable to abuse. The quarrelling with their neighbours was one abuse, and another was the making their gardens an object of show to others, rather than of use to their own families. To prevent this last he had proposed a prize for collections of vegetables, that the cottager might not be induced to spend all his time and pains on *one* vegetable, but rather endeavour to make his garden generally productive: the great use of their gardens was to assist in providing wholesome food for their wives and children, and he hoped that W. B. (the man who had gained the first prize for cabbages) had enjoyed many dinners of cabbage and bacon with his family, and that the stalk from which his prize was cut would give him many a good dish of sprouts."

I was much pleased with the observations of the good rector, and especially the last, because I happen to know one or two instances in which the families have profited less by their gardens, in consequence of the husbands trying for the prizes. In one case, the man had set his mind upon gaining the prize for strawberries. He had read in a book of some new plan of planting the roots round the sloping edge of a small pond, so that they might be kept continually wet, and he resolved to try it. The idea was a very good one; but it was difficult to carry

it into effect in a small cottage garden; for this reason his wife tried to dissuade him. "You will have no room, George, for potatoes or cabbages," she urged, "and you know how useful we found them last year." "O, never mind that," he answered, "I can plant some outside the pond." Wilful George spent many an hour, rooting up some of his wife's favourite flowers, and digging the pond, and making the slope, and at last the plants were set in rows down the slope, and as long as the weather was wet, there was water in the bottom, and the sides were moist. When the hot weather came, however, the plant still required water, but the pond was dry; and George begged every drop of rain-water from his wife, even on washing-day, for his favourite prize strawberries, and promised faithfully the next year to hoe them up and plant useful vegetables. At last the fruit ripened and the show-day arrived. I saw George gathering his strawberries at five o'clock one fine summer's morning, and he showed them to me with great pride; they were very fine, but they only gained the second prize, and George was disappointed. He was not a man that liked to be balked in any favourite scheme; so he resolved to try another year, and forgot his promise to his wife. I called soon after the show to compliment the wife upon *her fine* strawberries; but I found that she did not consider them as *hers*, but as something that stood very much in her way; and she then told me the whole story, though I must say without any unkind remarks upon her husband. I suppose the rector had heard some similar story in his neighbourhood. All that he had said was so kindly and gently spoken, and the truth came so home to most of them, that none were offended, but all appeared resolved to profit by it: his auditors were all very attentive, and there were loud cheers when he bade them kindly farewell, and left the room.

"A word spoken in due season how good is it!"—PROV. xv. 23.

I still remained, after the rector had left the show, to see how the sale of the prize articles went off, and I was highly pleased with the good-humour and neighbourly feeling shown: there was no bargaining; it was con-

considered quite fair that the articles decided to be the best should obtain something beyond market price : and if the sellers were thought to ask too much, the buyers turned to something else. The broad beans that had gained the first prize were bought for an old man who had gained a prize each of the first three years that this show had been held, and who had now given up his garden to his son. The rector sent him the beans as a present which he knew would please him. The collections of vegetables, both first and second prizes, were bought by a widow ; and as I rather wondered at her being so large a purchaser, I entered into conversation with her. She told me that she kept a greengrocer's shop, and that many of her neighbours had been very kind, especially since her husband's death, in supplying her from their gardens with any vegetables that she was short of, and that she meant to make each of them a present of some prize vegetables. She could afford, she said, to do this, for she had received two prizes, one for currants, and the other for lettuces. This was all as it should be.

In a little while the tables were cleared ; and after seeing how well the whole thing was managed, I bade my poor friends kindly farewell, and carried off my share of the prize strawberries, which were as good as any I wish to eat, and tasted more pleasantly in my mouth than if they had been gathered out of a hot-house.

July, 1843.

E. A.

HELP TO PRACTICE; OR BIBLE APPLICATIONS.

PORTION.—MATT. xv. 8, 9.

THIS Scripture is quoted by Jesus Christ, from the prophet Isaiah, and it applies not only to the Jews to whom He addressed it, but also to those persons now who are in the habit of joining in outward ceremonies and forms of worship, while at the same time they uphold the customs of the world in preference to the commandments of God. Such worship is *in vain*—that is, it is empty, and does not gain the object it seems to desire. The opinions of men have the upper hand with them, and stand in the place

of the doctrines of Scripture. The heart and affections are not set upon honouring God, nor are they engaged in the spiritual work they appear to be about when the words of prayer come out of their mouths, and their lips are speaking songs of praise. This application of Scripture by our Lord ought to make us extremely careful as to the spirit and tone of mind with which we are in the habit of attending divine worship. The great weakness of our minds and our hearts is easily discovered, almost as often as we make an effort to have real intercourse with God in worship; and we find how apt our thoughts are to wander and our hearts to grow cold in the work. If we strive against such wanderings and weakness, and do not cease striving until we correct them, and if without excusing ourselves we mourn over these proofs of the evil state of our hearts, and if they humble us, and make us feel more strongly the necessity of Christ's atonement for our sins, we may hope that his atonement will indeed cleanse us from those sins, and that the *weakness* of our worship will not bring upon us the charge of hypocrisy. But such a charge may be justly made against us if we are in the habit of going through the forms of religious worship (whether in private prayer, or in family prayer, or in public worship, or in taking the Sacrament of the Lord's Supper), while our thoughts *are allowed* to be occupied about other things without being checked and brought back to the worship in which we are engaged, and while our hearts are strongly disposed to those customs and observances in the world which are very far removed from the things which God loves and commands us to follow. The whole value of our religious duties depends upon this point; and for want of a due application of such texts as are here brought forward by our Lord, many persons go on for years thinking that they are religious because they are very strict in their attendance upon divine worship, when after all it may be said of them "in vain they do worship me."

Rev. A. D.

LETTER FROM A LABOURING MAN TO HIS SON.

D—, December 7, 1842.

DEAR SON,—This comes with my kind love to you, in hope it will meet you in the love and fear of our God, and in peace with your fellow-creatures, as I trust it leaves me, and in good health. I have mentioned often to you, that I have seen people in their best health most forgetful of Him that gave it to them; but I trust it is not so with you: I have always taught you to do what is pleasing in the sight of God, for that pleaseth me; for He is the best Friend I have; and if you will do what He hath commanded you, you will never want a friend. The last time you were at home you were afflicted; but now you are made whole,* do not be forgetful of Him that healed you, for fear that a worse thing come upon you, for see how quickly your cousin was taken off. Most people call it sudden death, and so it is for them that are not prepared; but we are very few of us prepared, therefore it is our bounden duty to seek the Lord whilst He may be found. I hope you will never lie down in your bed until you have made your peace with God and man, for you never may have another opportunity. My intention is to remind you that this is not ordained for our abiding place; for we are sent into this world to undergo trials, whether we will obey the Lord or no. Therefore do not think that any thing is hard or grievous, for you have got what will instruct you. When you are not employed in your master's business, do not delight in vain pleasures, for it was never ordained that we should be idle. The *Bible* will tell you what you must do; and I wish you to read it over and over, for that is what I wish you to practise. You have desired me to come down to see you: I do not know what to say about it. I should be very glad to see you, but I wish to know whether it is anything particular or no. I have a very good master and mistress, therefore I must try to please them, for I have worked for them for more than twenty-two years. I must feed the horses morning and night—every one has his work to do—so I do not know who to ask to do mine: a great many times they are cross and stubborn, and would pick

a hole where there is none. You may depend upon it I have a great deal to bear with, and sometimes I think I cannot bear it. If I could read the Bible it would soon direct me; but I do not forget to bend my knees to God to give me patience under it, and He fulfils my desire. There are seven of us in family to be supported, therefore if I cannot work we cannot eat. Against I have paid the house-rent, and firing and shoe-bill, and kept up the clubs, besides every other necessary thing in the house, it is surprising to think how we are supported. Although you are supplied with a plenty, and our means are scanty, remember we must all thank our blessed Lord: better is a meal of herbs with thankfulness, than a stalled ox with hatred therewith. So I beg of you not to be high-minded, but submit yourself; do not despise the poorest man that ever you see; if you have anything to dispose of, do not give it to one to expect a reward again, but give it to one to expect nothing again: you or he might die; then you would lose your reward: but what you give, give to the poor, then you will lend to the Lord, and you will have your reward in heaven. I beg of you to avoid bad company: there are eight of you living, and seven of you are able to read your Bibles well, and write to each other if it is required, as I have kept you all from being parish apprentices. Do not pride thyself to think I have done too much for you; I have done no more than was my duty, and happy should I be if I have done my duty. I have put you in the way of doing your duty, and I hope you will do better than I have done. Do not be deceived; for I am sure you have not seen much yet of the trials of life; therefore if any thing is grievous or troublesome, remember it was all sent to you for trials, and through our journey we shall find a great many hardships. If you have a long hill to mount over, and cannot see the head of it, do not lie down at the bottom of it, but try with all your might to climb over it. I warn you if you begin to read this letter, not to stop and say to yourself, I will not go any further because it is so long, but strive to get to the end of it. Do not be weary of well-doing, therefore I beg of you to read, mark, learn, and inwardly digest what you read, that by patience and comfort of God's holy

word, you may embrace and ever hold fast the blessed hope of everlasting life.

You said that some one had broken open the letter that we sent you ; but if you know who did it, don't be angry, or owe them any revenge for so doing ; for I will assure you it was for want of knowing better: therefore I beg of you to pity their ignorance, for they who want to see into other people's business are most forgetful of their own. If any one hath that wicked intention to break open this, he will not find any thing there that will encourage him in so doing. I beg of you to beware of every one's temper: how oft do you hear them use arguments and bitter words, and boasting of their own strength! others, again, boast of their money, saying, I owe thee nothing: but let not this be the disposition of you. For my own self, I am in debt to all men, that is, *I owe them good will*, and wish them well to do. Besides, recollect what we owe to our heavenly Father, for all the blessings He hath given us: we are sure we can never pay it; therefore if He will not forgive us our debt, what do you think will become of us? When I was writing this letter some one said to me, It's nonsense; it's a methodistical letter. I don't know what they call a Methodist; but I know a great many which have dissented from the old established Church that have itching ears, that say they cannot learn because it is one thing over and over: but for my part I wish to hold fast the form of sound words and sound doctrine in our good old mother Church. Don't you think I'm going to forsake her, for she has been my schoolmistress from my youth up; for when I was a helpless babe I was carried there to enter into covenant with the blessed Lord; and when I was growing up I went there to be instructed, before I was of age to sign it for myself, and to take that promise which was there made for me; and there I made my marriage-vow; and none can say but what I have done my endeavour to fulfil my vows, and am now regularly keeping my Church, and attending the Holy Sacrament that our merciful Saviour commanded should be kept in remembrance of Him; and now I am daily waiting when they shall carry me there again, there to receive the last prayer from my

faithful minister. Then shall I reap what I have sown; therefore I strictly command you to sow good seed, let it cost what it will; for I warn you whatever you sow, that shall you reap. I have said but little to you about earthly pleasures of this world; but I say unto you, Prepare yourself to die, and then you will be fit to live. I am not going to say, I have nothing more to say to you at present. If I was to continue talking of the mercy of God, and what He expects of us, I never should get to the end, for his mercy is everlasting, and He expects us to worship Him unto our life's end. I don't say I can't come to see you, nor that I won't come, for I cannot tell; but I say unto you, Watch and pray.

From your loving parents,
RICHARD and GRACE G——.

THOUGHTS FOR THE LABOURER AMID THE DIFFERENT OCCUPATIONS OF THE DAY.

GOING FORTH TO LABOUR.

"Man goeth forth unto his work, and to his labour, until the evening."—
Pa. civ. 23.

God bids us labour, working with our hands the thing that is good, and not be slothful in business, but fervent in spirit, serving the Lord; not with eye-service, but in singleness of heart, as unto the Lord. I thank Him that He has given me a lawful calling; and may He give me grace to act faithfully therein! And while I earn my daily bread, may I labour more earnestly for the meat that endureth unto everlasting life! May the Lord perfect in me the "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ!" And may I labour always to keep a conscience void of offence towards God, and towards man, and be always abounding in the work of the Lord, knowing that my labour will not be in vain in the Lord!

While I earn my daily bread,
And the path of duty tread,
I'll richer blessings crave;
Seek the good that Christ can give,
Food whereby my soul shall live,
And live beyond the grave.

REAPING AND BINDING SHEAVES.

"Let us not be weary in well-doing; for in due season we shall reap, if we faint not."—Gal. vi. 9.

The time is come to put the sickle to the corn. While I reap the golden fields, and bind in my bosom the weighty sheaves, let me think with grateful heart on Him whose earth nourished the good seed, whose winds and rains cherished its growth, and whose sun ripened it. Will God thus provide for our bodily wants, and may we not much more look to Him to provide for our souls? Yes, He has made full provision for them in the Gospel of his Son. There we find all we need to save us, to make us holy and happy, and to mature and ripen us for glory; that when the angels are sent to reap the earth, we may be bound in the bundle of life, and, like a sheaf of corn in its season, be gathered into the heavenly garner.

In hope we plough'd, and set our seed
Into the fruitful field,
That with a blessing from above,
It might rich harvest yield.

And now the harvest days are come,
Let thankful joy abound,
To Him whose bounty gives us all,
And has our labours crown'd.

FINISHING HARVEST.

"They sing before thee according to the joy in harvest."—Is. ix. 3.

The last load is housed—we shout for joy. Our God shows us how He further expects us to show our gratitude to Him for his abundant blessings, even by *serving Him* joyfully, and with gladness of heart³. And well may we be glad to serve Him, for all his commands tend to make us more and more holy and happy. Those who serve the Lord may be compared to this good and useful corn, which has been growing and improving daily, till it is fully ripe. Thus the good man grows in grace, till he is ripe for glory, and prepared to shine forth in the kingdom of his heavenly Father. O that we were all so! and that none could be found amongst us, wicked and worth-

³ Deut. xxviii. 47.

less themselves, and wounding and corrupting others, like worthless tares, whose end is to be burned! See Matt. xiii. 24—30. 36—43.

O that thy loving bounties, Lord,
May draw us nearer Thee,
With grateful hearts thy will to do,
Thy joyful servants be!

And when the harvest of the Lord
In the last day shall come,
May we be ripe, through grace Divine,
To share a heavenly home!

THRASHING AND WINNOWER.

"He that thrasheth in hope should be partaker of his hope."—1 Cor. ix. 10.

I ply my flail with all my strength to thrash out the corn, and to free it from the chaff, so must I labour hard to free my heart from the chaff of sin; but it requires a stronger arm than mine to do that, for sin cleaves closer to the heart of man than the chaff to the wheat. But we are told of One who can thoroughly purge his floor, and gather the wheat into his garner. May that good Saviour of his mercy and grace now separate me from my sins, and set me apart for Himself, that I may not share the doom of the wicked, and be driven away like the chaff! See Matt. iii. 12.

O Lord, thy powerful aid impart,
To free from sin's vile chaff my heart;
Sin is my deadly foe:
O cleanse me from it now I pray,
Take both the guilt and power away,
And saving grace bestow!

From the Labourers' Manual.

LETTER FROM A GODMOTHER TO ONE ABOUT TO BE CONFIRMED.

MY dear M.—This is the most important season of your life; you must now decide whether you will serve that merciful God whose yoke is easy, and whose burden is light, and whose service is perfect freedom, or whether you will submit to be the slave of the devil, whose wages is death. You must no longer halt between two opinions: "if the Lord be God, follow him;" follow Him unre-

servedly, for you cannot serve two masters. "Choose you this day whom you will serve;" whether Him who hath loved you with an everlasting love, and given Himself for you, that He might make you a child of God, and an inheritor of the kingdom of heaven; or that deceiving and lying spirit, the prince of this world, who desires nothing less than your everlasting destruction? But remember, if you wish to cast off your allegiance to Satan, and to become a member of Christ, you must pray fervently for the Spirit of adoption; yes, and you must even ask for that blessed Spirit to enable you to say, "Abba, Father." "Without me ye can do nothing," saith Christ. "But," says St. Paul, "I can do *all* things through Christ strengthening me." And "they that wait on the Lord shall renew their strength." You need not, my child, that I should inform you of the doctrines you are to believe, or the duties you are to practise—with these you are familiar. You have also, I trust, a sincere desire to walk in the narrow way, that leadeth unto life, though you know it to be narrow, because you are aware that it is the only path which leads to happiness. That path does, indeed,

Lead straight through this world of sin,
And dangers must be pass'd,
But they who *firmly* walk therein,
Shall get to heaven at last;

and that, because they have come to the Father by Him who is "the way, the truth, and the life." You know all this, it is true; but let me urge you to carry your knowledge into practice, to make your faith evident, in all the daily occupations of life. Let me exhort you to "promise unto the Lord your God, and *keep* it;" to promise in an humble reliance on Divine strength, and to pray and endeavour constantly to grow in grace, desiring above all things to glorify God in your body and in your spirit, which are his. Beveridge's "Private Thoughts" contains articles of faith, and resolutions founded on them, which may be considered as included in your promise at Confirmation. These two little words, "*I do*," contain the sum of a Christian's faith and practice; yet as we are often apt to lose the particulars of our duty in vague and

undefined ideas, when we make use only of such general terms, let me advise you to write out the articles of faith, and the resolutions founded upon them, which that excellent man made at the time of his ordination; they are such as you should think upon, and pray over, and resolve on *now*, considering them to be included in your promise at Confirmation, for in fact they are; and I would earnestly advise you to view your duties in all their fullness of extent, and in all their minuteness of detail, that you may be perfectly aware of the extensive obligations you are going to lay yourself under at your Confirmation. And remember, while you look to Christ alone for salvation, and trust in his Spirit alone for strength and sanctification, the more earnest and diligent you are in good works, so much the greater will be your happiness, so much more entire your peace, even in this world, for "the work of righteousness *is* peace;" and the more arduous and persevering your labour of love has been on earth, so much the more welcome will be that blessed and glorious "rest which remaineth for the people of God." Many, from ignorance of the comprehensiveness of their vow, promise what they have no intention of performing; and this is lamentable, for "better it is not to vow, than to vow and not pay." Besides, if we have really a sincere desire to resist the adversary of our souls, before we commence the spiritual warfare, we should "sit down and count the cost;" first asking ourselves if we have a decided *intention* to fight the good fight of faith; not, remember, "as one that beateth the air," but as one who strives against flesh and blood, even unto death: secondly, whether we have strength to withstand him that cometh against us, for if we feel that we are but weak and wavering, we must seek more earnestly for that "strength which is made perfect in weakness." For want of due deliberation before enlisting under the banner of the cross, many rush unadvisedly into the warfare, without having previously sought and obtained "the whole armour of God," and consequently return defeated; many fall away from their steadfastness; and remember, that whoso turneth back is not fit for the kingdom of God; and many that were first become last.

While recommending *human* rules as helps for you in the work of dedication, I would at the same time refer you to the Bible, as the best of *all* guides; *that* contains precepts and examples for every possible contingency; its authority is divine; its advice is *wisdom*; its exhortations, *love*. When it offers a promise, it shows us how we may make it our own. "Wherewithal shall a young man cleanse his way? Even by ruling himself after thy word." And "whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful bearer, but a doer of the work, that man is blessed in his deed."

May you enjoy that blessedness by fulfilling the condition! Say unto God, "My Father, thou art the guide of my youth;" take his word to be "a lantern unto your feet, and a light unto your path;" hide his word in your heart that you may not sin against Him, and then go on your way rejoicing. Love his commandments, and desire his promises above all things, that so, "among all the changes and chances of this troublesome world, your heart may surely there be fixed, where true joys are to be found," and then, if during your earthly pilgrimage you have had your conversation in heaven, if you have sent thither your heart, your thoughts, your affections, as heralds of your own approach, you shall at last have an entrance abundantly ministered unto you. You shall "enter into the joy of your Lord," and "go no more out for ever."

C. W. P.

A PRAYER.

LORD, "turn away from vanity mine eyes,"
And drive me from my "refuges of lies;"
O fix my heart on holy things above,
And shed abroad my dying Saviour's love!

Cast down imaginations vain and high,
Bring every thought into captivity;
Renew each day the spirit of my mind,
Till all its earthly dross be well refined.

And grant that by thy cross I now may be
More crucified to earth, and earth to me;
And help me, Lord, my daily cross to take,
And bear it cheerfully for thy dear sake.

Come, Holy Spirit, renovate my soul,
 And let thy stripes, my Saviour, make me whole ;
 Then, Father, take me for a child of thine,
 And daily train me up to bliss divine !

C. W. P.

TO FLOWERS.

YE are come to cheer a sick girl's room,
 With all your fresh and glowing bloom ;
 With many a lesson deeply fraught,
 To cheer and solemnize the thought.

Those fair fresh hues will die away,
 Which look all bright with life to-day !
 And like sweet flowers on dewy grass,
 Health, youth and beauty quickly pass.

And let them go ! the word of life
 Abideth still through storm and strife ;
 The rose of Sharon cannot fade,
 But blossoms on through death's deep shade.

Then wherefore fear ? God clothes the flowers,
 And rears them up mid sun and showers ;
 And are our souls worth less than they ?
 Albeit clothed in king's array ?

" Behold the lilies how they grow,"
 And rise from earth like driven snow.
 'Tis thus from sin our spirits rise,
 When renovated for the skies.

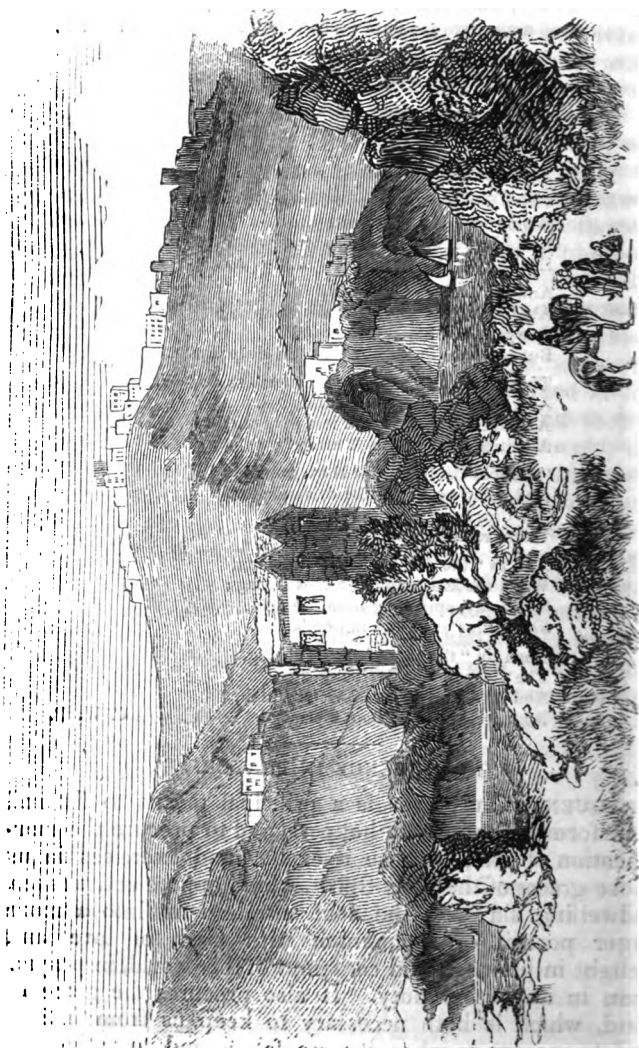
And as "the dew of herbs" ere long,
 When the last trumpet waxes strong ;
 This body, springing from the dust,
 Shall shine amid the ransom'd just.

Then by "the tree of life" I'll sing,
 The glory of our Saviour King ;
 And wave the palms of victory high,
 Round Him throughout eternity !

C. W. P.

FREQUENCY IN PRAYER.

FREQUENCY in prayer is a principal means to fix and transform the mind into holiness, and to procure the mortification of sin ; because it excites and exercises in us those graces of the Holy Spirit, which oppose and weaken indwelling sin ; and the soul is raised up into a more eager pursuit of communion with God, of love and delight in holiness, and contempt of this world, in prayer, than in any other duty. It also procures the grace of God, which is both necessary to keep us from falling, and to recover us when we are fallen, and to extinguish all the fiery darts of Satan.—*Pietas Londinensis*.



PATMOS.

PATMOS.

PATMOS is a small island in the Ægæan Sea, or Archipelago, which is the name given to that part of the Mediterranean Sea which separates Greece from Asia.

We learn from the first chapter of Revelations, that it was in this island that the Apostle John received those wonderful communications of the Spirit of God which he has recorded in that book. The Romans, who at that time were the most powerful people in the world, possessed the island. St. Paul carried the Gospel of Christ from Jerusalem to Rome, and many became true converts ; but the great mass of the nation for a long time resisted it. They were heathens ; they loved idolatry and wickedness, and they could not bear the pure and holy doctrines of Jesus.

Not contented with refusing the religion themselves, they sought, with a malice and fury which the great enemy of souls alone can put into the heart of man, to destroy all those who were willing to accept it. Many of them refusing to give up their faith in Christ their God and Saviour, underwent the most cruel tortures, and suffered death rather than give up the hope of everlasting life through the merits of their Redeemer.

During these bitter persecutions, most of the Apostles perished. St. John, as foretold by Christ⁴, outlived most, if not all of them. At last he too was taken, and condemned to undergo a most cruel death ; from this he was delivered, as some say, by a miracle, and was then banished to the island of Patmos. He was at this time not less than eighty years old ; but he did not wish for ease, or to go down to his grave in peace, while the Gospel of the Master whom he loved was dishonoured and despised. He remained at Patmos some years, and then went to Ephesus, in Asia, where he died at the age of ninety-four.

The island is now, as our travellers tell us, dreary and forbidding. There is a city in it, and a monastery built upon a lofty rock, as shown in our print. There is also a cave, which the inhabitants show as the spot where St. John lived. The monks sell pieces of the stone, under

pretence that they will cure diseases of body and soul. These poor people still call themselves Christians; but how have they polluted and changed the religion of the Gospel! Like the papists, they bow down to images of wood and stone; they think to gain heaven by their works. Their priests, who ought to guide them in the way to everlasting life, are patterns of nothing but hypocrisy, and blindness, and sin. Who would not pity and pray for immortal souls thus perishing in darkness, that the pure and holy light of the Spirit of God might once again descend on that benighted region? and who would not desire to praise God that we live in a country, and belong to a Church, which has been enabled, by his grace, to come out from a state so awful?

EXTRACTS FROM MY FAMILY BIBLE.

Matt. x. 1—16.

HERE, my dear family, you have an account of the appointment of the first ministers of the Gospel. You see that every disciple of Christ was not to be a minister, but that the twelve here named were chosen by our Lord for the holy duty. Great powers were given to them, such as ministers or clergymen have not now, because they are not wanted. When our religion was new, God, in his wisdom, saw that it was necessary to draw men's minds to it by means of miracles; and that is the reason why the first teachers of Christ's religion had those powers given them which are spoken of in the first and eighth verses of this chapter. The twelve new teachers, who were called Apostles, or persons sent to declare a message, were not at first to go into any other country but that of the Jews. The Jews called all other nations Gentiles, and the Samaritans sprung from the heathen people who were brought into Samaria by Shalmaneser, king of Assyria⁵, from Babylon and other countries, in place of the ten tribes of Israel who were carried away captive.

Preaching was the great business of the Apostles; they were to declare faithfully, that "the kingdom of heaven

⁵ Read 1 Kings xii., 2 Kings xvii.

was at hand ;" in other words, that the glorious Gospel was now about to burst forth. They were to do acts of kindness to the bodies, as well as the souls of men ; not only that they might prove their power by working miracles in order to do these acts, but to show that they were the servants of that God who is so tender and affectionate to all his creatures, but more especially to men whom He made in his own image. Freely, indeed, dear family, had these Apostles received. There were given to them extraordinary powers, and great honour was put upon them, in that they were the first chosen ministers of the Gospel of peace ; freely, therefore, they were to give. Not merely were they to heal, but they were to preach freely ; they were to proclaim to the poor prisoners of sin the opening of the doors of their prison-house. They were freely to give assurance of pardon and acceptance to all who would believe in Jesus Christ. When this command was given, they knew but little about the Gospel ; it must therefore be understood to refer to their future labours, when they, full of the Holy Ghost, should have been led "into all truth," and able, therefore, to make a full and plain statement of the great truth, "Jesus Christ, and him crucified." For worldly comforts they were to be but little careful ; they to whom they preached were to provide for them. All ministers of the Gospel are worthy of their meat ; the very meanest of them holds authority from God, and it is the office, and not the men, you must consider, when you are tempted to doubt whether the dues of a bad minister should be paid. Recollect Judas Iscariot was among those Apostles to whom it was said, "The workman is worthy of his meat." They were not to stay first at one house, and then at another, but upon finding a pious person in his house they were to remain till they left a place. When they went into a house to preach the Gospel, they were to wish the family peace : if they were worthy, the peace of God would come down upon them ; if not, the pious wish for the peace of that family would return to them unanswered.

It was the custom of the Jews, when in a foreign city, to shake off the dust from their feet, that they might not be defiled. The feet of the Apostles were not to be de-

filed by the dust of an unbelieving house or city. "Verily, verily," says our Saviour, "it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Beloved, it is the fashion to talk thus: "It matters not what people believe, men have a right to think as they choose;" you find, however, that these words of Christ are directly against this notion: how anxious, therefore, should we be to come at the truth, and to lay hold of it as the anchor of our souls! Abundant means are given us. We have Bibles, and we have preachers, and we have the appointed ordinances of Christ. We have not, to be sure, such miracles worked for our conversion as had the first Christians; but, mind this, we have the promises of Christ to trust to, and found our prayers upon; and of these, two are most precious to every honest seeker of the Divine truth: 1st, that the Holy Ghost, the Comforter, shall teach us all things, and guide us into all truth; 2ndly, that Christ will be with his Church, even unto the end of the world⁶. Whoever, then, disbelieves, does so against the very light of heaven, and refuses to be taught God's way of salvation by God Himself.

A LAYMAN.

NO MAN CAN SERVE TWO MASTERS.

THIS is so plainly true in reference to earthly masters, and so sure to be familiar to every body, that it forms the very best example and illustration that could be found, with regard to the relation of the soul with God. No one will doubt the truth of it for an instant, if the "masters" are understood to mean two persons who have hired the services of a labourer, to employ him upon their land, or in their business. He may have engaged to serve them both, and may hope that he can thus secure the wages of both; but he can never, for a single day, *fulfil* his engagement. The moment he attempts it he finds that he has undertaken an impossibility; and this was so very plain from the first, that he must have been extremely ignorant and foolish ever to have entertained the thought in his mind. It can only be accounted for by the con-

⁶ John xiv. 26; xvi. 13; Mark xvi. 20.

sideration that there is nothing so foolish, or so impossible, that covetousness, or the desire of getting more, will not put into a man's head; that overwhelming passion so often blinds his judgment the moment it has filled his heart. Let us suppose, however, that he does make the attempt to serve, at once, two employers. They both reasonably expect the whole, or the best part, of his time. His day's work is no longer his own, but their's. It belongs, however, to *each* of them alike; one has the *same* right as the other. If he goes to the field of either of them, the other is defrauded; and if he returns to satisfy the other, he is missed from his former labour, and forfeits his reward. Both his masters soon discover the deceit that he has attempted to practise; and both are reasonably displeased, besides that they are also absolved from their promise of paying him the wages of service. His attempt has been altogether fruitless; he has lost the whole of his time, and returns home with a lost character, and an empty purse. Who does not perceive the truth of this? What master, or what servant, will not immediately comprehend it? But our Lord made use of this homely parable, to bring to our minds one of the most serious considerations that can be urged upon the careless soul, to awaken it from its spiritual slumbers. *If* it is so certain that no man can serve two masters; if he must either love the one and hate the other, or hold to the one and despise the other; if we are all forced to admit so much, we cannot deny that there is the very same impossibility in another case of a similar kind, but infinitely more important to us all, as immortal souls. The truth, which is by these means made so plain and so irresistible, is that "Ye cannot serve God and Mammon." God and the world can never be served by the same persons at the same time. They are *two* masters; and two who differ entirely in their expectations and commands. They each of them have a sufficient field for the employment of all the energies of those who serve them; but they are entirely different from each other. Both invite us to serve them; God has sent his Gospel among men to call them to his service; his beloved Son has descended from heaven to draw all men unto *Him*. He shows them the

delights and privileges of his house, the joys of pardon and peace for the soul, the blood of atonement to wash away all our sins, the Holy Spirit to make us meet for heaven, and the promise of eternal life to recompense us at last. All this will He give unto us, if we will come unto Him through Jesus Christ, and take his yoke upon us, his light and easy burden. The offer made to us by the world (or Mammon, who is the god of this world,) will bear no comparison with what has been just stated ; but, unhappily, there is something in it which makes it more attractive to our sinful and worldly heart. He offers us the things which are seen, and God the things which are not seen ; and were we all true believers in the Word of the living God, we should much prefer those which we do not see, because they are eternal, and heavenly, and precious. But we are by nature the creatures of sense, and love those perishing things which are “ of the world—the lust of the flesh, the lust of the eyes, and the pride of life.” We are drawn by these allurements, because they suit our sinful nature, and give us immediate pleasure. And if God had never spoken to us by a revelation from heaven, we should never have desired to know any other or better enjoyment. We should have thought of no other master, but have lived and perished in the service of Mammon. But when God, in mercy to our souls, sought to recover us back to Himself, and sent to preach the Gospel of reconciliation, He set before us another and a better service, and proclaimed Himself as our only rightful Master. From this time, even unholy men began to perceive that to exclude God altogether from their minds, to shut out his service wholly from their thoughts, was a dreadful and dangerous state. From this therefore arose the equally dangerous attempt to unite the two together, to perform both services at once, to serve at the same time God and Mammon. They thought that with minds still set on the things of the world, still immersed and drowned in earthly desires, they could pay to God a sufficient amount of duty to satisfy the demands of his Gospel ; and thus, while they enjoyed the present world, they might not lose that which is to come. Of this class there are many in every age ; and

under no circumstances are they more numerous than when a belief in the Gospel has become generally professed. In every Christian country there are those who endeavour to make some such scheme as this, for joining the pleasures of the world with the practice of religion. The outward offices of devotion may be easily performed, even by the proud, and the sensual, and the covetous. A man may give some portion of his time to those outward acts of worship, even when his heart is entirely exercised and engrossed with covetous practices. But if we suppose that those alone are the service of God, we are strangely and perilously deceived. Our heavenly Master requires more than this, even the service of the heart and mind, the soul and the strength; and not only a part of these, but the *whole* of them, as it is written, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." To divide with any other master these faculties and powers is to give *nothing* to God, but to take away that which is his own, by right of creation and redemption. It is to rob, and not to serve Him. He who seeth the secrets of the heart, will not allow of any divided affection between sin and holiness; indeed, we well know ourselves that whoever loves sin *cannot* have any real love for holiness too. If we *desire* to serve Mammon, to live for the world, to make the world our resting-place, and to have our chief treasure here below, that desire itself alone will prove that we are not the servants of God. That desire is sin and rebellion, and convicts us of hypocrisy in his sight. "If thine eye be evil, thy whole body is full of darkness." Nothing can more clearly show us to be at enmity with God than a wish to find some means of satisfying the claims of religion, while we still pursue the way of our own hearts.

The mind of converted Christians is the very opposite of this. They feel indeed their power to be small, and the power of sin to be great. But it is their whole desire, and their unceasing labour to bring themselves, by the grace of God, into entire "captivity to the obedience of Christ." They acknowledge but one Master, and they attempt to serve no other. All devotion to sin and

to the world they hold to be slavery and bondage, unworthy of a redeemed Christian, and most painful and galling to their regenerate spirit. These principles are given them from above, and *with* them they are enabled to be the true servants of God. But whoever would admit, in the least possible matter, the practice of joining together the service of the god of this world and that of the God of heaven, is in fact the slave of Satan, and has no love for the service of God. The sin at which our Lord directed his warning in the words above, is the most subtle and deceitful of all that assault our souls; and greatly does it concern every one of us to examine whether the least leaven of it cleaves to us in our thoughts or practice. If it does, there is an end of all genuine piety, an unsoundness in the very root of our religion. And where the root is corrupt, the branches and the fruit must be corrupt also. Unless our desire to serve God, and Him only, is sincere, we shall make no progress towards holiness, and therefore no step towards heaven. On the other hand, the sincere Christian may know to his consolation, that our Lord has said, "If thine eye be single thy whole body shall be full of light." His services themselves may be imperfect, but he gives himself to the will of God, and prays for grace that he may entirely follow it, with a single and undivided affection; and that grace being given, he will be no longer the servant of sin, but the simple follower of Christ. E.

AFTERNOON INSTRUCTION FOR THE SECOND SUNDAY IN ADVENT.

On Isaiah xxiv.

It has been before observed that, in all the Lessons chosen for the season of Advent, there is a reference to the awful events of the destruction of Jerusalem, and of our Lord's second coming to judge the world, the first being considered as a figure or shadow of the latter. All the same circumstances attending both those events—fear, desolation, mourning and grief, flight and escape attempted but found to be impossible,—the same cause producing the terror of men on both these awful days. What was that cause? why will the Lord's coming be

terrible? It will only be terrible to the wicked. *Sin* was the cause of his anger against his ancient people; *sin* will be the cause of his anger at the last day. "The earth will be made waste, the world will languish and fade away, BECAUSE they have transgressed the laws, changed the ordinance, broken the everlasting covenant".

There is a striking resemblance between the second verse of this chapter and our Lord's description of the state in which mankind will be found at the last day. "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

The last verse (23rd) is exactly parallel to the first verses of the Gospel for this day⁷, and indeed these verses are a brief summary of the description given in this chapter of the great and terrible day of the Lord.

What then is the lesson our Church designs that we should gather from the hearing and reading of these Scriptures, which we are taught to pray for grace to *mark*, to *learn*, and inwardly to digest? The same lessons as are elsewhere taught; the substance of John the Baptist's preaching, the first words spoken by our Lord on his entrance into his public ministry, were "Repent, for the kingdom of heaven is at hand".

This day of the Lord is *at hand*. The longest human life is but as a tale that is told. In the sight of the Lord a thousand years are but as one day. *This night* the soul of the hearer who has listened to this chapter, or that of the reader, may be required. Of the day and hour of his Lord's coming knoweth *no man*, and why is it hidden? That all may obey their Lord's command. "What I say unto you I say unto all—*Watch*."

There is but one way of escape from the terrors of the Lord—Repent and believe the Gospel. Repentance towards God, and faith towards our Lord Jesus Christ, enabled the early followers of our Lord to brave all the

⁷ See ver. 1. 4, 5.

⁸ Luke xxi. 25, 26.

⁹ See Matt. iv. 17.

terrors of death and judgment on *earth*, and to look forward with assured hope to an eternal and unfading crown of glory. In their steps must we tread if we would share their joy; we must follow them as they followed Christ, if we would embrace and hold fast the blessed hope of everlasting life.

Let us then when we hear or read this chapter, not pass it over as if it concerned *us* not; but knowing the terror of the Lord, prepare our own hearts, and seek to persuade others of the importance of preparing for that day, when "the earth shall be made waste," when "the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

QUESTIONS FOR THE TEACHER'S ASSISTANCE.

What caused the anger of the Lord against Jerusalem?—The sin of the people, see verse 5, 6.

What sins are especially mentioned in this chapter?—Pride and forgetfulness of God, disobedience and breach of the covenant.

What is meant by the shaking of the olive-tree and gleaning grapes, mentioned in verse 13?—That a small number will escape the general destruction.

Who alone will escape at the last day?—They who have been true believers in Jesus Christ.

What is the duty of all who profess and call themselves Christians?—To be always watchful and ready for their Lord's coming.

Mention some passages of Scripture wherein the last day is described. Matt. xxiv. 36—51. Luke xvii. 26—37. 2 Pet. iii. 10—12. 1 Thess. iv. 16. 1 Thess. v. 2—6. Matt. xxv. throughout.

Which of the Collects are proper to be used to prepare our minds for this great day?—Those for the 1st and 3rd Sundays in Advent.

What does the word Advent mean?—It signifies *coming*.

What is the reason for the appointment of these prayers and lessons for Advent?—To make us thankful for the blessings purchased for us by our Lord's *first*

coming to save us, and watchful and ready for his *second* coming to judge the world. See 2 Cor. v. 10: Rom. xiv. 10.

L. S. R.

CULTIVATION OF THE VINE.

HAVING observed the great waste of wall in this country, which might be turned to a profitable account, we beg to offer a few practical remarks on the proper training of the vine, chiefly taken from Mr. Hoare's valuable work on that subject. Every cottage favourably situated for the growth of the vine, is capable of bearing on its walls as many grapes as will greatly aid the payment of the rent: every square foot, in most cases, may produce on an average a pound of grapes.

Before we give directions for the general pruning of the vine, we must say a few words about those which have been allowed to cover too large an extent of wall, and which have as a necessary consequence a great number of old, naked, and barren limbs. Vines of this sort, when their leaves are shed, have a great many useless branches, which would quite prevent any thing like regular pruning. To give any rules therefore that can be practically followed in pruning such vines would be quite impossible; the only course that can be recommended with respect to any vine in this state is to cut it down to a *complete stump*. By doing this, the fruit will only be lost for one season; for the year after this is done the vine will send forth an abundant quantity of shoots, that will bear more fruit, of the best sort, with a tenth part of the trouble in the following year, than could be had, if allowed to run to waste, in the old-fashioned way. There is, indeed, no other way of recovering the vine than this: for no method of pruning will ever get rid of the old barren wood, and procure in its stead a proper supply of bearing wood. The best time to cut the vine down to a stump is the latter part of November. If the stem be short, cut it off about five inches above the ground; but if the stem be long, leave it to such a height as it is intended to train the bearing shoots to; remembering that whatever portion of the naked stem be left, the shoots

will generally grow from the upper part of it. As soon as the vine is cut off, pass a red-hot iron over the wound, and then seal the top of it with wax or resin, in order, to prevent it from bleeding.

T. A.

(*To be continued.*)

EXTRACTS FROM NEWSPAPERS, &c.

HOW TO AVOID DEAFNESS.—Few need to be told, that if they wish to hear well, and avoid deafness, they must guard against wet feet, thin shoes, cold currents and draughts of air, keeping on wet clothes, sleeping in damp rooms and unaired beds, going into the night air from heated apartments, living in marshy and low situations, &c. Shunning these things, those who would retain hearing unimpaired till old age, should attend to their general health, breathe a pure air, take as much out-door exercise as they can, live on plain but nutritious food, keep the mind calm and tranquil, and be especially careful to keep the bowels in order.

PARSNIPS AS FOOD FOR PIGS.—Whilst staying in the Isle of Guernsey for a couple of months in the summer of 1841, I was much pleased with the peculiarly fine flavour of the pork, being sweet, juicy, firm, and beautifully white, at a season of the year when that unclean animal is thought not to be in the highest perfection. This superiority in flavour and appearance is attributed to the plentiful supply of raw unwashed parsnips with which the animal is fed. In confirmation of an universally-admitted fact, I beg to send you the following extract from a lately-published history of the island and its products:—"Hogs prefer raw parsnips to all other roots, and make excellent pork when fed upon them; but the boiling of the root makes the bacon flabby. By this food the animal can be fatted in six weeks. Too much can hardly be said of the beef and pork fatted on parsnips. At this time (July 7, 1840) there is in the Guernsey market a porker, twenty-two months old, weighing near 750lbs. English, which has never eaten any thing but raw parsnips and sour milk; finer meat was never seen. In the use of parsnips, one caution is absolutely necessary—they are never to be washed, but to be given as they are taken from the ground. Used in that way they are found not to surfeit the hogs and cattle, and to fatten them better and quicker than they otherwise would. If washed, they are apt to satiate, and, as the farmers say, will never thoroughly fatten them. An ox will eat 120lbs. per day, exclusive of hay.

EDUCATING THE POOR.—A meeting in furtherance of the national fund for educating the poor of the manufacturing districts in the principles of the Church of England, was held on the 5th instant, at the National Society's office, the Archbishop of Canterbury in the chair. The Duke of Northumberland and Sir R. Peel gave 1000*l.* each, the two archbishops 500*l.* each, the bishops 300*l.*, 250*l.*, 200*l.*, and others on a similar scale. On the 24th instant the subscriptions had reached 28,000*l.*, from only 186 subscribers.

CORN FOR FOWLS.—Corn, before being given to fowls, should always be crushed and soaked in water; the food will go further, and it will help digestion. Hens fed thus have been known to lay during the whole of the winter months.—*From the Labourers' Friend Magazine.*

NOTICES TO CORRESPONDENTS.

We have received the communications of *E. A.*; *C.*; *T. A.*; *A Layman*; *A.*; *L. S. R.*; and some anonymous correspondents.

COTTAGER'S MONTHLY VISITOR.

OCTOBER, 1843.

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THE LORD'S SUPPER.

As I was examining a collection of pictures in the house of a nobleman, I was greatly struck by one in particular, which represented the meeting of our Lord with the two disciples at Emmaus, and their eventful supper together on that occasion. It struck me, not only as a wonderful representation of the subject, but also as conveying an affecting and serious lesson on a great spiritual truth to my heart and conscience. The painting was one of the first order, and of remarkable beauty, being the work of one of the most highly gifted men who ever adorned that incomparable art. The figures were, all of them, so full of life and energy and spirit, that it was easy to imagine one's self a spectator of the scene itself, and, while looking at it, to be dissolved into those feelings and emotions which evidently beamed forth in the countenances before us. The scene was so perfectly placed before our minds, that no one could fail to interpret its meaning, and to know the particular part of the Gospel history to which

it referred, without being otherwise informed. The faces, the figures, and their expression, sufficiently, and at once, explained that it could be no other than our blessed Lord and his two disciples sitting at the table, and at no other moment than that in which He "was made known unto them in the breaking of bread." There was no other sign or indication given who were the persons represented: no name was affixed to the several figures, and not even was there the usual ray of light round the head of the Redeemer, by which it was customary with painters to distinguish Him from others. The scene was in a small room, apparently at an inn, and there was a table, at which three persons only were seated, about to partake of a simple and homely meal. There were also in the room two other figures; one of whom was placing the supper on the table, and another entering the door at a little distance. Four, therefore, of the figures were large and prominent in the picture, and upon these the artist had expended his greatest efforts, to make them in all respects represent correctly that which we may suppose were their real actions and feelings at the time. He placed our Lord between the disciples, holding in his hands the bread which He was breaking: it was already broken in two parts; and when we look at the faces and the attitude of the disciples, we immediately perceive that they had discovered who was their mysterious companion, and that it was their risen Lord! The light had just burst upon their minds, that the unknown Person with whom they had been conversing and walking from Jerusalem, was the Lord Jesus Himself, still dwelling in that human body which they had seen dying on the cross, and buried in the sepulchre, but which now was risen and glorified. The expression in both countenances was most lively and animated, although somewhat different according to their particular characters. In one it was that of unmingled astonishment and awe; he had almost fallen back from his seat, so deeply was he amazed to find himself in such immediate and familiar contact with his Divine Master. He is evidently speechless and overpowered, making no attempt to rise, and unable to collect his thoughts. In the other disciple, we observe a somewhat different state

of feeling. This perhaps is the more perfect of the two, as a specimen of the painter's art. He also is deeply impressed with astonishment at the unexpected appearance of Jesus; but, as if with a more lively faith and quicker apprehension of the truth, he is in the act of rising with his hands clasped, to offer immediate adoration to his discovered Master. His face beams with an expression of the most ardent love and reverence: he is filled with a transport of delight, and seems to be giving instant utterance to all the fulness of his emotions. No description can give a faithful idea of the life and beauty of that countenance: it seems to *burn* with unutterable affection, and as if with an affection which we could pronounce was not an earthly one, but altogether spiritual and holy. It was exactly the countenance with which a loving disciple *ought* to look upon his adorable Saviour, and such as they *will* hereafter exhibit when they worship Him round the Eternal Throne. There was, however, a fourth figure in the group, which presented a perfect contrast to those we have described. The man who was waiting upon the three guests at the table is chosen by the painter to represent an unbeliever; a man without any spiritual knowledge of Christ, or any interest in the scene before him. This figure is also beautifully drawn, and most exactly does it speak the meaning it is intended to convey. He is a man of hard and unfeeling features, of strong and muscular form, full of expression in his countenance; but the expression is altogether the opposite of that of the others. He sees the astonishment of the two disciples, the sudden change in their manner and attitude; and when he looks at the simple act which the Saviour had performed in breaking the bread, he finds no means of accounting for what they did. He evidently observes that they *now* regarded the Person between them as another being from what they supposed Him before; that they were about to worship Him; that they were struck with surprise and delight, and behaved as men in the presence of their God. But *he* could see nothing to justify this change. The figure of Jesus is still the same; a calm and meek expression is in his countenance, but there was no beauty for which he should desire Him; he

knew nothing of significant meaning in "the breaking of bread." This man, therefore, looks upon the changed scene with contempt. His face betrays the thoughts that are passing in his mind, and a bitter sneer has come upon his lips; and every feature is hardened into a manifest display of rude and ignorant unbelief, with a total absence of every kindly feeling and of any pleasure in the scene before him. And what was the cause of that different behaviour in him? He *was* an unbeliever: he had known nothing of Christ before, and he did not therefore recognise Him now. The breaking of the bread, which in a moment opened the eyes of the disciples, and revealed to them an amazing and glorious mystery, was to him *nothing*: it had neither meaning nor interest in his sight. Probably the act itself was only *intended* by Christ to be a sign to the disciples, and there was doubtless no guiltiness in his not understanding it. They alone had been present before at the Last Supper, and they alone were perhaps meant to see it represented anew.

The painting, however, which I have thus attempted to describe, brought home to my mind, too forcibly to be forgotten, and I hope in a way to instruct and edify me, the awful difference there is, at the table of the Lord, between those who know Christ by faith and those who know Him not. The believer, like the two disciples, has received the knowledge of Jesus, and has had the eyes of his understanding opened, and his heart is in some way familiarized with the things of Christ. When therefore he approaches the sacrament of the Lord's Supper, he does not go there as a stranger to Him who spreads the Divine banquet before him, but as one who already has "been with Jesus." To him the holy supper is a *remembrance* of Christ, and a means for the refreshing of his faith; a memorial which brings anew before his soul the precious things he has learned respecting his Saviour's death. He seems by faith to behold the divine body of the Son of God, broken and torn on the cross, when he looks on the appointed emblem of the bread; *not* that body itself present now, but the recollection present to his mind, of the one great atonement and sacrifice, by the merits of which he lives before God. In a word, Christ is made "known to him

in breaking of bread." But how different is the case with the man who does not spiritually know the Lord! He is unable to behold Him at the Holy Supper, and (just as the unbeliever in the picture) is dark, and ignorant, and unfeeling. He has not *sought* to know Christ in his saving word and ordinances, and therefore, when he attends even the holiest of them all, he does not meet the Saviour there. Who is not forced to pity and deplore the state of the man I have mentioned, who, standing in the very room with Christ, knew Him not, and could not enjoy the privilege? Let us then pity and deplore the state of those who, in the Holy Supper, are in the same miserable privation. Let us, above all, pity our *own souls*, if they are in that situation, ignorant of Christ, and unable to discern Him spiritually. While our eyes are thus holden, and deprived of light, let us not cease to pray that the veil of blind unbelief may be removed; that the God of our Lord Jesus Christ, the Father of glory, may give us the Spirit of wisdom and revelation in the knowledge of Him, the eyes of our understanding being enlightened; that we may enjoy his presence and his grace, before our day of mercy shall expire, and He may "vanish out of our sight." E.

MORNING INSTRUCTION FOR THE THIRD SUNDAY IN ADVENT.

First Proper Lesson.—Isaiah xxv.

THIS chapter may be divided into two parts,—a song of praise, and a prophecy. The song of praise is addressed to God the Father for his mercy and judgment: mercy to his people, and judgment on his enemies. The prophecy, like those chosen for the two first Sundays in Advent, relates partly to the destruction of Jerusalem, and partly to the second coming of our Lord Jesus Christ.

In the beautiful song of praise with which this chapter opens, we may notice several expressions which will serve for instruction and comfort.

1st, The counsels of God are faithfulness and truth; all that God appoints is just and righteous; all his dealings with men are true and just; He renders to every man according to his work; He is ever mindful of his

covenant and promise; not one of his words shall fall to the ground: God is not a man, that He should lie: neither the son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good¹?

This teaches us to *fear* Him; but it also teaches us to *trust* in Him, and to rest satisfied that He doeth all things well, and that all things will work together for good to them that love Him.

In the 2nd and 4th verses of this chapter we see in striking contrast the *power* and the *goodness* of God.—Though by his power He can make a city a ruin and a heap, though the terrible nations fear Him, yet to the *poor* and *needy* He is a strength in his distress.

It is only to the proud and haughty sinner that He is terrible. To the poor the Gospel message of love and mercy was preached. “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” Though the branch of the terrible ones shall be brought low, he that humbleth himself shall be exalted.

In the prophecy, which commences at the 6th verse, the day of the Lord is compared to a *feast*. This corresponds with the parable spoken by our Lord in Matthew xxii. 1—10, especially the fourth verse,—“Behold I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready.” The blessings of the Gospel are often compared to a feast or supper, to which *many* are called, but of which, alas! few partake. Many make light of the gracious invitation, and go their way, one to his farm, and another to his merchandize; but blessed are they who, being called unto the marriage supper of the Lamb, *obey* the call, and follow the Lamb whithersoever He goeth.

This feast is freely offered to *all*; the Lord of Hosts shall make unto *all* people a feast of fat things; “He will destroy the face of the covering cast over all people, and the vail that is spread over all nations;” the Gospel was proclaimed to all; the middle wall of partition between Jew and Gentile was broken down: the Gentiles were

¹ Numb. xxiii. 19.

made fellow-heirs and partakers of the promise in Christ by the Gospel; the Son of God, by rising from the dead, swallowed up death in victory, and at his second coming his people will rise to meet Him, and be conducted by Him to that city which hath no need of the sun to shine in it: where they shall hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. In that day, the patient expectation of the righteous will be recompensed. They will then rejoice that they had not become weary in well-doing; they will then say, Lo, this is our God, we have waited for Him, and He will save us: this is the Lord; we have waited for Him: we will be glad and rejoice in his salvation.

Let it then be our prayer, after reading this Scripture, that we may be found ready for our Lord's coming, that that day may be joyous and not terrible to us, and that we may be found an acceptable people in his sight who liveth and reigneth with the Father and the Holy Spirit, ever one God, world without end.

QUESTIONS ON THE FOREGOING.

How may this chapter be divided?—Into two parts: a song of praise and a prophecy.

For what does Isaiah praise the Lord?—For his mercy; his faithfulness and truth; his compassion for the poor and needy; his willingness to save all that trust in Him.

What is meant by the feast spoken of in ver. 6?—The blessings of the Gospel. See Matt. xxii. 4. Luke xiv. 15—24.

Why are they compared to a feast?—As being food for the *soul*: our Lord often comparing Himself to the bread of life, John vi. 33. 48, and his kingdom to a marriage supper. See Rev. xix. 9.

What is spoken of in verse 8?—The resurrection of Jesus. See Hos. xiii. 14. 1 Cor. xv. 54. Rev. xx. 14; xxi. 4.

Who is meant by Moab in verse 10?—The enemies of the Lord.

What is meant by the covering cast over all people?—The darkness of heathenism, which was taken away by the preaching of the Gospel.

What is meant by the veil?—The partition which formerly separated the heathens from the Israelites when they worshipped in the temple. This veil was rent in the midst when our Lord *died for all*, in token that henceforth they would all be one fold, under one Shepherd.

AFTERNOON INSTRUCTION FOR THE THIRD SUNDAY IN ADVENT.

On Isaiah xxvi.

THE design of this chapter is to teach us to rely with entire confidence, and to put our whole trust in God, who can supply all our need, and give us, in his good time, deliverance out of all our troubles.

There is also reference made to the resurrection and to the day of judgment, the Church keeping in view, during this season, all the events which have been foretold as attending our Lord's second coming.

In the first four verses we find an exhortation to trust in God, with a description of the blessed peace enjoyed by those whose minds are stayed on Him.

While others in time of danger trust to walls and bulwarks, the people of God look only to Him for defence and to his salvation for their protection. And does not this agree with the teaching of our Lord and Saviour? "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "The name of the Lord is a strong tower: the righteous runneth into it, and is safe."

The 7th verse describes those who alone can feel this confidence in God. The ungodly and the sinner must tremble at his judgments; but the *just*, the upright will feel no fear. They who have waited for the Lord in the way of his judgments, for them *peace* will be ordained. They put no trust in themselves; but while walking obediently in the path of God's commandments, gratefully acknowledge that it is God who hath wrought all their works in them².

² See verse 12.

The 13th verse contains a confession of sinfulness: the people of God are conscious that they have been often tempted to obey other lords,—that sin and Satan have at times had dominion over them; but they solemnly promise henceforth to have no other God than the true. Their sinful lusts have been destroyed,—the old man has been crucified; they have been chastened by the Lord for their backsliding, and in their trouble they have poured out their prayer. The 15th verse relates to the restoration of the Jews to their own land, after they had been carried away captive as a punishment for their idolatry.

The 19th verse is a prophecy of the resurrection, and the 21st of the day of judgment, which will immediately follow it.

The instruction in this chapter may be briefly summed up in the words of the Church Catechism, where we are taught to worship God³; to give Him thanks⁴; to put our whole trust in Him⁵; to call upon Him⁶; to honour his holy name⁷ and his word, and to serve Him truly all the days of our life⁸.

L. S. R.

CONSECRATION OF A WELSH CHAPEL.

To the Editor of the Cottager's Monthly Visitor.

SIR,—I was much interested by the following account of the opening of Llanvair Chapel, and think it may also please your readers, if you approve of its insertion in your Cottager's Visitor.

I am, Sir, with much respect,

Your obedient, humble Servant, E. A.

On Wednesday last (August 1843) a new chapel, which has been built in the parish of Llantilio, Cresseney, was opened under the bishop's license, as there is at present no endowment fund which would allow of its consecration. The parish is so extensive, that many who live at the upper end were unable to walk so far as the church, and were thus deprived of the benefit of her public service, and had been led to attend dissenting places

³ See verse 13.

⁶ Ver. 16.

⁴ Ver. 15.

⁷ Ver. 13.

⁵ Verses 3, 4, 3.

⁸ Verses 7, 8.

of worship. These especially rejoiced in the opening of the chapel; and an excellent friend of mine, who was present, wrote me word,—“It overcame my feelings to see the poor aged people clinging round our worthy clergyman, blessing him for being the chief means of giving them a chapel, that they may return to the Established Church again, and no longer be as sheep going astray, without a shepherd to guide them.” It was a pleasant and cheering sight, to witness the many groups wending their way to join in the service of the day. All the clergy in the immediate vicinity were present, with many of their parishioners. The Liturgy was read by the Rev. D. Davies; after which an eloquent and excellent sermon was preached by the Rev. W. Crawley, rector of Bryn-gwyn, from the text, Luke vii. 22, “The poor have the Gospel preached unto them.” After the sermon, a collection was made, which amounted to 19*l.* 1*s.* 5*d.*, in aid of the building fund. The full amount of the expenses of the building has not yet been made up; and a farther sum is much wanted for the endowment, that this chapel may be wholly separated and set apart for the worship and service of God according to the ritual of our Church, and that due provision may be made for the decent maintenance of him who is to minister there in holy things. The truly liberal and excellent Bishop of Llandaff has given largely both towards the building and towards the endowment of this church; while in a lower rank an admirable example has been set by James Davies, the good old schoolmaster of Devauden, who some years since so nobly contributed to building a chapel and school-room in his own parish, and who has now found means to assist his neighbours liberally in this charitable work of theirs. We will trust therefore that, through the blessing of God, the subscriptions will go on increasing, till the pious wishes of the good clergyman are fulfilled.”

At this moment, when wicked and evil-minded men are troubling that part of the country with their riotous and mischievous doings, it is cheering and encouraging to know that the religious and right-minded are no less active in promoting peace and holiness. And in what way can

peace and holiness be more effectually promoted than by gathering together our scattered sheep into one flock, under one Shepherd? All of every rank and every age will equally share in this blessing.—The infant will be brought to the holy font, and his pastor and friends will seek to obtain for him that thing which by nature he cannot have; that he may be regenerate and grafted into the body of Christ's Church; from a child of wrath, he will become, with God's blessing on these appointed means, a child of grace. The young man will here come and ratify his baptismal vow, receive advice and instruction in his Christian course, and stand at the altar to receive the blessing of the bishop to strengthen and encourage him.

The mature Christian will here delight to join his brethren in their song of praise to their Creator, their Redeemer, their Sanctifier; here he will humbly kneel and take of the bread of life,—that bread which cometh down from heaven, that a man may eat thereof and not die⁹. And here they will, all together, listen to the Word read and the Word preached, and find strength and comfort against the temptations and trials of their daily life.

The young and the old, the rich and the poor, all alike may rejoice in the erection of a church and in the blessing offered to them of a regular attendance on its divine offices and Liturgy.

“This is none other but the house of God, and this is the gate of heaven¹. E. A.

PROOFS OF GRATITUDE.

WE are always thankful when we have an opportunity of recording such pleasing facts as the following:—

At the late anniversary meeting at Northampton, when a collection was made for the benefit of the Infirmary, a farmer sent twenty pounds to be given to the funds of the institution. His message, brought by the gentleman to whom he had paid the money, was—“It has pleased God to bless me with a plentiful crop, and with good weather

⁹ John vi. 50.

¹ Gen. xxviii. 17.

to get it in. I desire to send this sum as a thank-offering for the goodness of God to me."

On the same day, after the sermon, a very handsome gentleman's dressing-box, fitted up in the best manner, with razors, combs, brushes, &c., was laid upon the plate. This was to be sold for the benefit of the infirmary. It appeared that it was sent by the working mechanic who made it; and that he wished to offer it for the sake of showing his thankfulness for the benefit that he had received and the attention that he had experienced when formerly a patient in the infirmary.

In the attempts which are now being made for the purpose of providing for the proper accommodation for the people in our churches, and for carrying on needful repairs, and for supplying all that is proper and becoming for the worship and service of God,—the churchwardens in general have shown great willingness to do the best in their power, in furtherance of this object and in fulfilment of their duty. But, besides this, a pleasing instance lately occurred in a village in Rutlandshire, where six farmers' wives combined together, and worked a very handsome communion cloth, which they presented to the clergyman, for the use of the parish. V.

FORGIVENESS.

To the Editor of the Cottager's Monthly Visitor.

REV. SIR,—Having read with much pleasure the several papers in your little work on the subject of the Lord's Prayer,—both in the affecting narrative contained in the numbers of last year, and also the instructive application of it in your number for January in the present year,—I have ventured to intrude on you a little incident which passed under my own notice a short time since, and which seemed to me not inapplicable to your interesting paper in the January number.

A clergyman with whom I was staying was called one day to visit a poor and aged man in his parish, who had been long afflicted, and who expressed a deep concern for the state of his soul. When his esteemed pastor entered his room, he said to him, with a look of anxious inquiry, "Pray, Sir, is it sinful to

dare to *put* a word to, or any way to *alter*, the Lord's Prayer?" The clergyman asked what led him to put such a question? "Why, Sir," said he, "I will tell you.—Some time ago, I felt myself ill-used by a near relation of mine, and I could not keep down my inward anger towards her: and still I did not feel easy to give up saying my prayers; and so, when I said them morning and evening, I *dared not* say, 'Forgive us our trespasses as *we* forgive them that trespass against us,' because I could not feel in my heart that I *did truly* forgive my relation. So, Sir, I prayed that blessed prayer by saying, 'Lord, forgive us our trespasses as *we ought* to forgive them that trespass against us; but *now*, Sir, I bless God that we have made up all our differences, and are good friends, and I am at peace with my relation and with all the world; and through God's help I can now use those blessed words without a fear, and can ask 'my Father, which is in heaven,' to forgive us our trespasses as *we do* forgive them that trespass against us: and a great comfort it is to my mind to do so."

Should this little incident appear worthy of insertion, and suitable to your interesting periodical, I shall have pleasure in committing it to your care. It read a lesson to my own heart, which I wished to communicate to others.

I have the honour to be, Rev. Sir,

Yours, respectfully, M. H.

SECOND LETTER FROM A LABOURING MAN TO HIS SON.

D—, December 30, 1842.

DEAR SON,—This comes with my kind love to you, I hope, and to all your fellow-servants, for the kindness showed to me, especially to your mistress and master, for they so kindly treated me; and I hope you will all agree together in love, for where there is hatred and malice it always leaves a sting behind; therefore, I wish you to cast all evil thoughts from you; never let them dwell in your thoughts; observe the words of our blessed Saviour; for *He* said, "A new commandment do I give unto you, to love one another as I have loved you;" therefore if any troubles or disappointment overtake you, I wish you to

assist in bearing one another's burdens, for kind words are more to be valued than gold. When I left you I had sixty miles home to go. I had eight places to go to see our friends, and I found them all well, and they were glad to hear that you were well; but I could not stop to have much conversation with them, for I compared my mind to a sporting dog; for if his master stops to speak to any one he is jumping backward and forward, and if he could speak he would tell him to come along: and so were my thoughts, for I knew I had not much time to lose, for my intention was to get back at the time I told you, for the time I spent so long with you I wished to get it up again. I slept at your uncle's at Dawlish, and I thought, if I could, to get a lift the next day to reach home; but I was too late for the coach: then I thought myself unfortunate, and I did not know whether I could reach home or no; but still I pressed forward, and when it was getting dark I was fifteen miles from home: then I had a lift for a mile, and the wind and rain was against me, but I did not take it as a trouble, for I thought I was like the eunuch. I went on rejoicing, for I longed to get home to my little flock, and I pressed forwards and got to my journey's end, and on Friday morning I was in my master's business by the time it was light; but I had not to think of my journey with pain, for there was no hatred in it, so there was no sting left behind; therefore, whatever thou doest, do it to the glory of God, for it is He that giveth us strength, and He knoweth what is best for us, and fittest for us: and I was glad that I came back when I did, for our footman has been ill ever since I went away, and there is a great deal to do. Your mother, and brothers, and sisters, give their kind love to you: your grandmother is very frail and poorly; but she is getting up in years; but each of our lives are compared but a span long,—the youngest may be called off as quick as the oldest,—therefore we have not a moment to call our own; therefore it is our bounden duty to do all the good we can to our fellow-creatures,—for the Lord hath sent us into this world, and we do not know when He will call us out; but I hope we will be prepared to utter those words with all our heart, "O Lord! now, lettest thou thy servant depart in peace,

according to thy word, for mine eyes have seen thy salvation ;" therefore I wish you to do, every one, as you would wish them to do to you, for the Lord is no respecter of persons. I do not know whether you will be able to *sense* this, for your little brother William is writing it for me. I must conclude, wishing you all a happy new year ; and I am sure it is your own fault if you don't make yourself happy, for he that putteth his whole trust in the Lord cannot do otherwise ; for this I have proved by experience.

Your loving Father,

J. G.

THOUGHTS ON SCRIPTURE.

GENESIS i. 7. 9. 11. 15. 24. "And it was so."—The frequent repetition is wisely adapted for our weakness ; for we need "line upon line." After every fresh exercise of power in the creative mandate is added the emphatic fulfilment, "and it was so." This in the very opening of the sacred volume is strikingly calculated to confirm the faith, that when the groundwork of *prophecy* and *promise* is completed, Christianity will set to the everlasting seal to every sentence, "and it was so." Angels will echo the glorious confirmation, "and it was so." The redeemed of the Lord will for ever shout, in the harmony of *perfect* bliss and unutterable love, those words which prove the consummation of their felicity, "and it was so." Yet a little while, doubting believer, (that contradictory style, suited to the two natures struggling within,) every sweet and precious promise, which now appears to thy weak faith too great and too full to be completely realized by thee, shall be sealed with thine own thankful, exulting attestation, "and it was so." Amen. Even so, Lord Jesus, Amen.

Isaiah xlii. 6, 7. Sometimes the prophecies and declarations of the Saviour are so interwoven with promises to his people, that we seem scarcely to know what we may take to ourselves as individual members of his body, and what is applicable alone to *Him*, as the *Head*. But there is a sweetness in this very mystery : it proves how completely believers are "one with Him."

"Of such is the kingdom of God."—The kingdom of God upon earth is the Church. This consists then of

children, either children in years or in spirit; for even if we should number fourscore years, we must be converted, and become as little children, before we can enter the kingdom of God.

"They that seek me early shall find me."—Life is little better than a day, and a day is an epitome of life. If we spend our youth aright, there is a comfortable assurance that our "hoary head will be a crown of glory." "Train up a child in the way he should go, and when he is old, he will not depart from it." If we begin the day by rising "early to seek God, we *shall* find Him;" and He will keep us through the trials, and temptations, and crosses of the day, as "the apple of our eye." If we come *very* early, even "before it is yet day," to seek our Saviour, we may hope to hold peaceful and spiritual communion with Him; and when we meet our fellow-Christians, we shall by our lives give them evidence that "the Lord is risen," and so hath drawn us after Him, raised us above the world, and enabled us, in a literal sense, to become among "the first fruits of them that slept."

"Lay aside every weight."—Like as I have seen a poor bird, laden with materials for its nest, struggling against the wind, striving to keep a steady flight towards its home, labouring vainly to rise with its burden, or quivering to rest at the place where it would be; so are we, by clogging ourselves with the things of this world, but too often hindered in our progress, subdued and wearied, and repulsed from our resting-place on the sanctuary, by the burden we have chosen for ourselves. Who would not rather, like the lark, rest on the cold ground, as his only earthly home, and then soar so joyously, so upwardly, so constantly, to heaven; unburdened of earth, ready at a moment's warning to lay aside the body, and let it drop at once into its narrow home? while the spirit soars on for ever in that *boundless* realm, that dwelling-place of love, the mansions of peace, the abode of glory.

"Her ways are ways of pleasantness, and all her paths are peace."—More sermons are preached and written from this text than perhaps any other. The partiality for, the popularity, if I may so say, of some texts above others, equally deserving attention, is a strong proof of the con-

tracted nature of the human mind. If we study the works of God, one or two branches will be all to which we can devote ourselves; if we study the *words* of God, a few of them will occupy all our attention; if we contemplate their Divine attributes, we dwell on one or two, perhaps to the exclusion of the others, though all are equal and infinite. You cannot really cheat a child into wisdom and knowledge in the disguise of play, nor can you expect to make a man a steady Christian in telling him that the ways of religion are pleasantness and peace, if you do not also inform him that they are "strait, and narrow, and steep." Lead him "to count the cost;" and if he do so with an unprejudiced mind, desiring to attain the truth, he will find "the *reproach* of Christ greater riches than all the treasures of Egypt."

C. W. P.

HELP TO PRACTICE; OR BIBLE APPLICATIONS.

THE *living* bread means the bread (or food) that *gives life*: and the life here spoken of is explained to mean everlasting life, or that spiritual life which, beginning in us by grace in this world, prepares us and carries us on to glory in the world to come. Christ is that living bread; and the manner in which that food is prepared for our support is by his having freely given Himself as the atonement for our sins; in consequence of which He was placed within "the power of darkness," and was sacrificed; so that his flesh was nailed to the cross, and his blood shed even unto death. This atonement was made "for the life of the world," but it must be personally applied by each particular soul; and the way to apply it is by each one sincerely believing that the atonement of Christ is applicable to himself. Whoever believes this will find that by constantly thinking of Christ's death, as for our benefit, his soul will be fed in such a way as will support the Christian character within him. A constant thinking about the atonement in faithful application shows us what we have deserved in God's sight, and so *feeds* our humility. Such an application of the atonement shows us the sinfulness of sin, and so *feeds* our hatred of sin. It shows us the love of Christ to us, and opens therefore a well-spring of love towards Him, where we may always

draw when we thirst. This is the way in which the flesh of Christ, given for the life of the world, becomes the food upon which each one of us may feed and be strengthened unto everlasting life.

LESSON.—Think much about Christ's death for our sins, and be continually applying it to every part of our life, conduct, and feelings.

Rev. A. D.

GRATITUDE DUE FOR THE HARVEST.

It has been felt by many Christian minds that a public and solemn thanksgiving for the blessing of a plentiful harvest would be a suitable addition to our worship at this period of the year, when it pleases the Almighty thus to crown the labours of the field. The reasons why such an addition has not been made in the book of Common Prayer may be this, that there are already many acts of thanksgiving and praise in all the services, and that so large a portion of our public worship breathes the purest language of gratitude and adoration to God. Many also of the Psalms of David (which are so frequently and profitably repeated by the minister and people in our form of worship,) were specially written in remembrance of God's mercies in sending us the fruits of the earth. These are not indeed appointed to be read at the particular time of harvest, but they are nevertheless the forms of a perpetual tribute of thanksgiving to Him who crowneth the year with his goodness.

Whether, however, we may *publicly* declare his praise at this especial time or not, the *spirit* of gratitude must necessarily glow in every Christian heart, when mercies so great and so undeserved as those of the past month are contemplated. God has granted us food for the ensuing year, and such suitable weather for securing it, that we may earnestly hope to be free from suffering that national distress which our sins deserve, and which would otherwise have most heavily oppressed us. We have many other mercies too coming about the same time, which incline the believer to hope that God has good for us in store. The energy of trade has much revived: work is more plentiful in most parts of the country where the want of it had been felt; a fairer prospect is seen in the great towns than at the

same period of the past year. We may reasonably trust that the suffering poor will have less cause to dread the coming winter than they had before ; and if it shall prove that these hopes are well founded, if trade does revive, and the labourer can find employment, and if bread shall still continue at a low price, will it be right that we should see these blessings enjoyed without giving the whole praise of them to Him who sends them ?

Ought not the Christian to lift up his heart and rejoice before God, and to learn from these instances of mercy to trust Him more and more in every future time of need ? In the hour of distress and suffering we are ready to forget our dependence upon God, and to be cast down from our confidence. But if we truly believe in Him, we shall afterwards learn to trust Him more entirely ; because every blessing will seem a proof placed before us, that we have done evil in desponding, and that God's faithfulness is everlasting.

The following is added as an assistance to our humble readers, who may be desirous of acting upon the above suggestion :—

PRAYER AFTER HARVEST.

O LORD GOD, who art the Giver of all good things, in Thee we live and move, and have our being. Thou hast created our bodies and our souls, and Thou alone sustaineest them in life. We bless Thee always for the grace by which our souls are raised from the death of sin, and made to live before Thee : we now approach thy Presence, to glorify thy providential wisdom and mercy in supplying food also for our mortal bodies. Through Thee the earth has brought forth her fruits ; through Thee the rains have nourished them, and the sun has matured them ; through Thee our labours have been crowned with success, and thy bountiful gifts are secured for our use. Our sins do daily testify against us ; but thy goodness again lifts up our hearts, and we trust in thy pardoning love. If summer and winter, seed-time and harvest, never fail, according to thine ancient promise, so do we believe that thy promised grace and favour, through the merits of thy dear Son Jesus Christ, will not fail. If we enjoy this abundant supply of our bodily

wants, Thou wilt not leave thy servants destitute of the bread of life eternal. We give praise for these earthly things, both because of their own necessity and value to us, and also as being types of better things to come. We glorify Thee as the God who carest for us now, and wilt for ever care for us. We thank Thee that Thou crownest the year with thy goodness, and wilt crown eternity also. We bless Thee that Thou makest the outgoings of the morning and evening to rejoice, filling us now with food and gladness; and we pray that when Thou callest us to thyself in Christ Jesus, we may rest from all our labours, and be gathered into thy heavenly garner. E.

EXCUSE FOR NOT ATTENDING PUBLIC WORSHIP.

"I have nothing fit to go in."—My friend, is this really your reason for absenting yourself from the house of God? Would you not have something you thought fit to go in to a fair, or a play-house, or the race-ground, when a friend (or rather an enemy he would then be) wished your company there? Oh! how much more is Satan honoured than that great God "in whom we live, and move, and have our being!" St. Paul's advice is, "In like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered (or plaited) hair, or gold, or pearls, or costly array; but which becometh women professing godliness, with good works²." St. Peter tells us, our adorning should "not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves³." It was after Jesus had been teaching in the temple, and sat over against the treasury, (which was situated near the door of the temple, through which all the people passed in and out who went up at the solemn feasts to worship God in his own house,) that the poor widow came near and

² 1 Tim. ii. 9, 10.

³ 1 Peter iii. 3, 4, 5.

“cast in all the living that she had,” and drew down on her small offering an everlasting blessing from Him, who “accepteth according to that a man hath, and not according to that he hath not.” Now, she was so very poor, that her little gift to God that day was all the living that she had—her need of comfortable clothing must then have been quite as great as yours; and when you say, “I have nothing fit to go in,” think how often you may have missed a rich blessing to your soul from that same Saviour by staying from his house, where He still is present, and with his all-seeing eye knows whether you have brought to his service your whole heart and affections, or whether you have kept back part, if not all, and given your soul in exchange for the world. It is indeed a very grievous thing that many who think they have satisfied a minister or friends by their excuses for not doing their duty, seldom if ever ask themselves “have we satisfied God?—Is it an excuse our tongues will be able to utter when the books are open and the dead both small and great shall stand before the heavenly Judge?” and you are asked, why have you broken so many Sabbaths? why have you done your own pleasure, and despised Christ’s gracious promises? What will you say? For we may learn from many passages of Scripture that the great Judge will permit the wicked to endeavour to excuse themselves at that fearful time, when the angels shall “sever them from among the just,” that so they may be condemned out of their own mouths⁴.

My friends, if you would but think of that awful day, of that tremendous hour, when you must give account before God of your misspent time, of your sinful words, of your evil thoughts, of the deeds done in the body, of your denials of Christ, unwatchfulness, uncharitableness, of all your broken Sabbaths—how different might be your lives, how different your death-beds! If you would but live for eternity, labour for eternity, think and act for eternity—how little would you heed what a fellow-sinner thought of you, or your appearance, or what he would say of you! No! you might boldly say then, the Lord is my helper, and I must fear Him who

⁴ Matt. vi. 25, 26, 28, 30, 31.

⁵ Matt. xxv. 44. Luke xiii. 26; xix. 20, 22.

alone is able "to destroy both soul and body in hell." And it is owing to your not trusting God, and not resting firmly and contentedly on all his gracious promises, that gives such fear of man, and leads many to say, that "they don't like to be seen dressed worse than their neighbours when they go to church." Our heavenly Father never fails or forsakes us; He tells us that He knows that we have need of food and raiment, that He feeds the ravens, and clothes the flowers and grass of the field, and that his love for us exceeds a parent's for his child, and that if we will *first* seek the kingdom of God and his righteousness, all these things shall be added unto us. And yet you say, "No! we have not the courage to meet the sneers and scoffs of our neighbours at our shabby garments: we will wait till we get something fit to go in;" and so it is, that if your wishes are accomplished, and you do at last go to God's house, his blessing is not with you, nor has it been on your worldly concerns. The Lord says to you, as He did to his people Israel, when they said "The time is not come, the time that the Lord's house should be built; therefore, ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put into a bag with holes⁶."

From the Three Houses.

EXTRACTS FROM DIFFERENT AUTHORS.

THE CHURCH CONSIDERED AS GOD'S HOUSE, AND AS A HOUSE OF PRAYER.

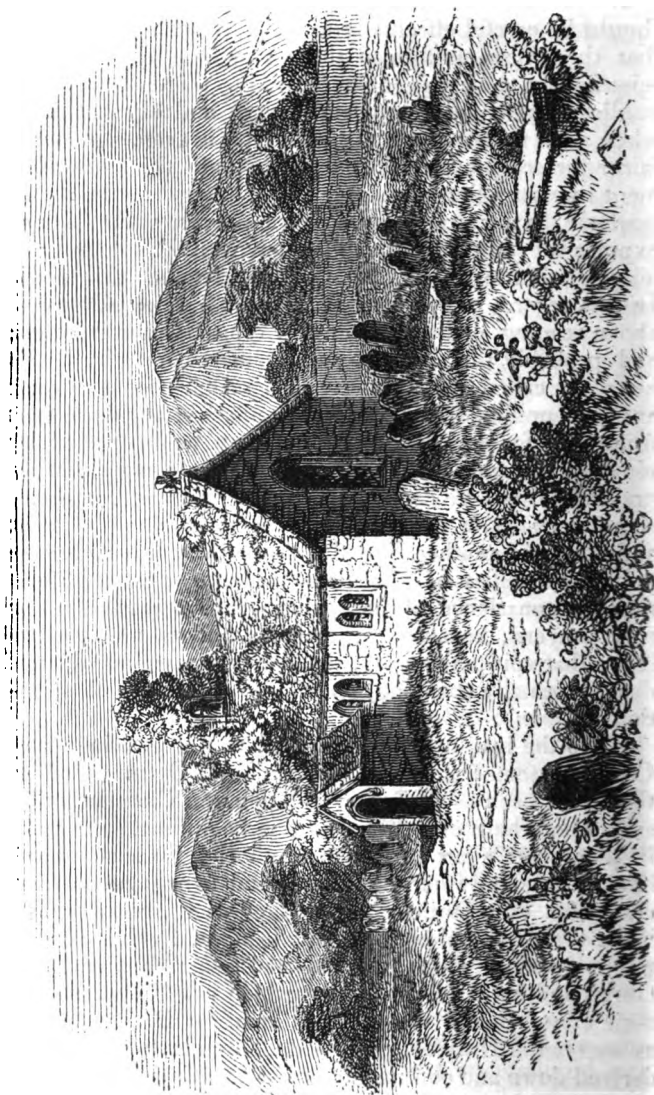
1. THE Church considered as God's house, obliges us to demean ourselves in it, as under God's more immediate presence and observation. His presence and his eyes, no doubt, are every where; but yet we are taught to believe that He manifests Himself in some places after a more special manner than in others. Not that we attribute to those places an holiness inherent,—essential; but such as is relative only, and due for the sake of their owner and inhabitant: and therefore all aspersions, that charge such respect with idolatry and superstition, proceed either from great ignorance or great perverseness.

⁶ Haggai i. 2, 6.

2. As the church is a "House of Prayer," every man should be careful effectually to make it such to himself; that the offices performed there may be frequented conscientiously, and joined in devoutly. The benefits of public prayers are many and great; and our petitions, when with united force ascending to heaven, bid much fairer for acceptance and success than any the most vehement importunities of a single and solitary devotion: particularly the unanimous and uniform prayers of the Church express the unity of our faith, our mutual charity, our joint relation to Christ, the mystical Head of this body. In this regard, prayer and sacraments have an advantage above reading, or hearing, or any other religious duties; and probably this may be one main reason why God's house is called the "House of Prayer;" for preaching and expounding are indeed instructions in our duty, sent from God for our good; but we may be instructed by pious advice and useful books at home; we may likewise pray alone, but we cannot do the one or the other alone, so as to testify to the world our communion with Christ and with one another, like the same things done in the public assemblies of Christians. Hence every one shall make a conscience of improving every opportunity for such prayers; because every one is obliged to acknowledge that spiritual society, the being a member whereof does (originally speaking) put him in a capacity of salvation.—*Dean Stanhope.*

As to the institution and use of public meetings and Church assemblies for the celebration of Divine worship, they have been as ancient as religion and Christianity itself, which hath ever had, from the beginning, some public places set apart, by Divine authority, for such assemblies. The Jews had the temple and synagogues consecrated for that purpose, where they were commanded to make their confessions and oblations, and other acts of public worship, which were resorted to and frequented by Christ and his Apostles. After which, the Christians had their churches and oratories set apart for Divine service, as we read in Holy Scripture and Church history, and find derived down and continued to us to this day.—*Dr. Hale.*

Sent by Rev. T. FARLEY.



CHURCH OF ST. LAWRENCE, ISLE OF WIGHT.

CHURCH OF ST. LAWRENCE, ISLE OF WIGHT.

THE greater number of buildings which have been presented to our readers in the prints are celebrated on account of their great size and extent, or their magnificence and splendour; but that which is now offered to them is chiefly remarkable for its very small proportions; for it is, with one exception, the smallest edifice of its kind in Great Britain. Its dimensions are,—length, twenty feet; width, twelve feet; height to the eaves, six feet. It is the parish church of a very small place, which can scarcely be called a village, as there are only a few scattered cottages. Two considerable mansions have however been built in the parish for the residence of noblemen, and have occasioned the necessity for somewhat more accommodation in the church. The Earl of Yarborough has therefore built an addition to it at the east end; still it is only about the size of an ordinary room. The smallness of the structure is perhaps one chief evidence of its antiquity; and it is far from improbable that the walls, in great part, are of the Saxon era, though all the arches for windows cut in them are of much more recent date. The situation in which the church stands is very beautiful, on high ground, overlooking a great extent of sea.

ONE MIND.

“With one mind, striving together for the faith of the Gospel.”—Philippians i. 27.

THE blessed consolation that we draw from the word of God, by the aid of the Holy Spirit, is peace and joy: it is this that inspires the heart to be ever seeking and pressing forward to obtain the crown of glory, the prize of our high calling in Christ Jesus, who is the way, the truth, and the life. The promises in Christ are full of glory; and how can mortal, sinful creatures value these joys of eternal bliss, if we do not seek them by faith, in prayer to God for the supply of the Spirit of grace, to enlighten and quicken our hearts to feel the value of our immortal souls, for whom Christ died, and his blood cleanseth from all sin; He who poured out his soul even unto death, that he might see the travail of his soul, and be satisfied? When the blessed and glorious truth of the blessed Gos-

pel of Jesus Christ is brought home to the heart, then, as the Apostle saith, "Old things are passed away; behold all things are become new;" the love of God is shed abroad in the heart by the Holy Ghost; the kingdom of heaven is within: the love of God is acknowledged; Christ is precious: man, sinful man, knows he is a sinner, that in him dwelleth no good thing: he is poor and destitute; and where shall we go for help but to Christ, who can give us all things richly to enjoy, even the Holy Spirit to help our infirmities, and lead and guide us to know the truth, to worship Him in spirit and in truth?

Let us turn to the chapter from whence the words of the Apostle are taken. We find him addressing the Philippians in the strain of vital godliness, although he was in bonds at Rome for Christ's sake; his fervency failed not; his faith was strong: he could look through the clouds of darkness to the brightness of Christ. Oh! read the whole chapter; you will perceive the breathings of a holy and pious soul, labouring for the salvation of souls. They are written for our learning; and may the Holy Spirit influence and quicken the hearts of every one who careth not for the things that belong to his everlasting peace, that Christ may dwell in our hearts by faith!

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ⁷;" being filled with the fruits of righteousness⁸, which are by Jesus Christ, unto the glory and praise of God; walking with one heart, and one mind, in the light of the blessed Gospel. And at ver. 27, we are exhorted to a blessed privilege, in joining together with one heart, to obtain "precious faith, through the righteousness of God and our Saviour Jesus Christ⁹." St. Paul saith, "Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." And art thou, reader, one of those who are as anxious as the Apostle would have thee to be, for thy soul's everlasting

⁷ Ver. 7.⁸ Ver. 11.⁹ 2 Pet. i. 1.

welfare? Examine thyself; and if thou hast hitherto neglected these things, begin before it is too late. Remember that without Christ we cannot do any thing¹;” but through Christ we can do all things. We are enabled, notwithstanding our infirmities and sinful nature, to rejoice on our way, in Christ Jesus, who is the strength of all those that put their trust in Him. Thus we can lay hold of the promises of God by faith, and be strengthened in the inner man by the renewing of the Holy Ghost; and thus, by daily praying for the Holy Spirit, we may be stedfast, unmovable, always abounding in the work of the Lord.

My dear reader, may I address these few lines to thee, who art placed in the same humble life with myself, and be not satisfied with the form of godliness, but that godliness which Christ and the Apostles teach; vital godliness in the heart, by the inspiration of the Holy Spirit. First, let us consider the Apostle’s words, “with one mind striving together for the faith of the Gospel.” It may be a difficult matter for us to have one mind regarding things that are temporal, and even in some things that are spiritual; but as our happiness depends on one object, so let our mind be placed upon that one object, which is Christ Jesus: He who humbled Himself, even unto death upon the cross for our sins; who was delivered for our offences, and raised again for our justification, so that the sinner might live to Christ, and die to sin. Oh Lord, teach us with one mind to humble ourselves before the cross of Christ, to supplicate for mercy, for pardon of all our sins!

“That they all may be one²,” is the prayer of Christ; yes, one in Christ; that his kingdom may come. Oh! aim to know more of Christ, the Lord our righteousness: read his holy word more, and with prayer: let not a day pass without lifting thine heart up in prayer³; and God will hear our prayer, according to the desire of the heart. Hear the words of Christ: “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy

¹ John xv.

² John xvii. 21.

³ See the Collect for the Second Sunday in Advent.

Spirit to them that ask him!" Labour for that meat that endureth unto everlasting life: aim to get a knowledge of the covenant God,—the blessed Trinity, the great scheme of salvation by Jesus Christ, in whom standeth our eternal life, that we may be one with Him, in heart and soul; for what manner of love hath the Father bestowed upon us that we should be called his children by adoption and grace: forgetting all minor points, let us have Gospel charity; with one mind drawing from the wells of salvation, as Isaiah saith, "Therefore with joy shall ye draw waters out of the wells of salvation";⁴ and as Christ saith to the poor woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life".

Reader, art thou acquainted with Christ, and hast thou received this water, even the Holy Spirit influencing thy heart, and received by faith to the glory of God, who hath called us? and art thou acting on this heavenly principle, with one mind striving together for the faith of the Gospel? Whatever be the lot of man in this world, whether rich or poor, the drunkard or swearer, there is some object that they are striving for. But the striving that the Apostle means is spiritual: it is the heavenly striving that acts on faith,—striving for the pearl of great price, striving to enter in at the strait gate; and Christ is the gate, and "no man cometh to the Father but by me: I am the way." St. Paul speaks of pressing forward. Be not weary in well-doing, for ye shall reap a full reward if ye faint not. And when Christians thus strive together in heart, O what peace does it bring to the soul: walking by faith, the love of Christ constraining us! Listen to Christ's own words: "Watch and pray, lest ye enter into temptation. What I say unto you, I say unto all, Watch." "Pray without ceasing." Onward, Christian, onward go! fight the good fight of faith. And so the poor blind man in the Gospel, when he found that Jesus was passing by, strove all he could: he cried, saying, "Jesus, thou Son of David, have mercy on me!" but they rebuked him. But he was not dis-

⁴ Is. xii. 3.⁵ John iv. 14.

couraged;—no, he cried out so much the more, “Jesus, thou Son of David, have mercy on me!” Hear the blessed words of a loving Saviour: “What wilt thou that I should do unto thee? And he said, Lord, that I might receive my sight.” He believed that Jesus was able and willing, and that belief was the principle of his striving. And may the Lord open the eyes of the blind to behold the wondrous things out of his law! Fear not the reproaches of the world; for how often is the Christian rebuked by the worldly-minded, who only care for the things of this world, and who yet are striving together for them! But greater is He that is for us, than the reproaches of the world: they think if they act uprightly and honestly, and go to the house of God now and then, that is sufficient. Oh, false delusion regarding the eternal happiness of the soul! A few days ago I happened to meet with an old man who is very infirm; he is more than eighty years old; he is able to work a little: we had a little conversation on the blessedness of walking by faith in Christ, trusting in his mercy. He soon exclaimed, “I am all right there, young man: I thank you for cautioning me.” I shall never forget his words. Can you say, reader, from the heart, that you are all right there? Can you feel an interest in Christ? For he that hath the Son, hath life. Our next conversation was more edifying: he spoke of Christ as his soul’s comfort; he is ready to depart to be with Christ, which is far better. He is still striving, that he may be found in Christ at the last moment; for “blessed are the dead that die in the Lord.”

Let us strive together in prayer and in every good work, abounding in the knowledge and love of God; let us “walk religiously in good works;” let the light that you have received from above shine forth more and more unto all godliness, praying in the Spirit. How much are our prayers needed, and all our efforts wanted, for our fellow-creatures who are sitting in darkness and the shadow of death; and for those that are labouring for the salvation of souls, that they may be strengthened in the inner man! How often do we hear them say, though hun-

* Luke xviii. 38. 41.

† 19th Article.

dreds of miles off, Brethren, pray for us, that the word of the Lord may have full course; we need your prayers^a; strive together: let your prayers, your alms go together. We see in our own land ignorance and darkness, and numbers without the knowledge of God. O ye Christians in name and not in heart, strive together, value your own soul, and pray for others; as the Apostle saith, "With one mind, striving together for the faith of the Gospel;" "that they also may be one in us". Art thou walking by faith? God is just, and the justifier of all them that believe. St. Paul saith, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me;" "who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." These blessed truths the Apostle would have every one to know, that Christ might dwell in the heart by faith, precious faith, wrought in the heart by the operation of the Holy Spirit. Here the soul enjoys that peace which the world cannot give, the peace of God which passeth all understanding: this is the victory that overcometh the world, even the faith of the Gospel; it can look forward with humble resignation to all the providence of God, knowing that all things work together for good to them that love God; it knows the things that are freely given to us of God; it requires us to be diligent; to be "of the circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." "Lord, increase our faith," was the prayer of the disciples of old; and what encouragement is there in the word of God for poor sinful creatures to draw nigh to God, to supplicate for mercy to the Lord of glory, who hast grace treasured up in his fulness, and promises to give the spirit of grace to every humble penitent one: "My grace is sufficient for thee:" hast thou but a little faith? make use of that little, and thou shalt have more: believe in the Lord Jesus Christ; apply the truths of Scripture to thy own heart; search deep. Contrast the love of God towards sinners with thy own sinfulness, surely there will be need to exclaim

^a Church Missionary Record.^b John xvii. 21.

from the very heart, Lord, be merciful to me a sinner; I am utterly unclean, what shall I do to be saved? The remedy is provided; the blood of Jesus Christ cleanseth from all sin; apply it to thy heart; believing in his all-sufficiency, thou shalt perceive the brightness of his love, its beaming rays will enlighten thy heart; the blessed faith of the Gospel, or faith in Christ, will cause you to strive; it will bring things that are heavenly to the soul; it ascends to the everlasting mansions of bliss; it brings peace to the soul. But as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him¹." And in the following verse, St. Paul saith, "God hath revealed them unto us by his Spirit," and they are received into the heart by faith: "faith is the substance of things hoped for:" thus shall we "be changed from glory to glory, even by the Spirit of the Lord." "Grow in grace," saith the Apostle Peter, and as faith increaseth by the sanctifying influence of the Holy Spirit, so will the believer aspire after those heavenly joys which are to be found in Christ. There will be a day, sooner or later, when we must depart from this transitory world. Oh! prepare for heaven, prepare to die; you know not when the time will come; live in sweet communion with God here, that you may live with Him to all eternity. Oh! that we may be found in Him, not having our own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith.

A LADY'S SERVANT.

THOUGHTS FOR THE LABOURER AMID THE DIFFERENT
OCCUPATIONS OF THE DAY.

PLOUGHING.

"Break up your fallow ground, and sow not among thorns."—Jer. iv. 5, and Hos. x. 12.

THE Bible compares the heart of man to a fallow field, overgrown with thorns. If I should sow my seed without first breaking and clearing the ground, I should lose both my seed and my harvest. In like manner is my heart overrun with the thorns and weeds of sin; and until

¹ 1 Cor. xiii. 9.

it be broken and cleansed by the word and Spirit of God, the good seed of the Gospel will not take root in it, and bear the fruits of holiness. And as with patient labour I turn furrow after furrow, till all the weeds are cut up, and the whole field bears a new face,—so must I day by day labour to overcome sin, till my whole heart is changed. And as the plough could not turn the field without a hand to support and guide it, no more could I overcome sin and become a new man, unless my God works in me to will and to do of his good pleasure, and guides and upholds me day by day; and may He do so!

Lord, by thy grace renew my soul,
And help me, day by day,
To root each evil from my heart,
Till all be clear'd away.

SOWING.

“Sow to yourselves in righteousness, reap in mercy.”—Hos. x. 12.

Let me thank the Lord for the good seed to sow, and for the skill to sow it, for that also is from the Lord²: and his word puts many good thoughts into my mind while I sow it. It leads me to think of the Saviour who causes the good word of life to be sown amongst us: it warns me of enemies that seek to snatch it away, or hinder its taking root in our hearts; and it shows me the need of having a heart well prepared to receive it, that it may take root deep and bear much fruit³. I find also that the Bible compares the thoughts, words, and actions of men's lives to sowing of seed: so that when they follow the evil desires of the flesh and mind, they are said to sow to the flesh, and shall reap corruption; and when they lead holy, spiritual lives, they are said to sow to the Spirit, and shall reap life everlasting⁴. And though it may be they may sow in tears, yet shall they reap in joy⁵.

O may the seed of truth divine,
Sown by a Saviour's hand,
Take such deep root within my heart
As may each foe withstand.
And when the harvest day shall come,
And every grain be told,
It may be found, through grace divine,
To yield an hundred-fold.

² Is. xxviii. 25, 26.

⁴ See Gal. vi. 7, 8.

³ See Luke viii. 5—15.

⁵ Ps. cxxvi. 5, 6.

MOWING AND HAYMAKING.

"They shall soon be cut down like the grass, and wither as the green herb."—Ps. xxxvii. 2, and xc. 1. 12.

Just as I and my fellow-labourers cut down the grass, scythe following scythe so closely as not to spare any; so does the scythe of death mow down the sons of men, sparing neither old nor young. In a short time all that are in this field—yea, all that are at this moment on the whole earth—will be laid low by death, and their place know them no more⁶. Let us therefore attend to the warning voice of our Saviour,—“Be ye also ready;” “Watch, therefore, for ye know not what hour your Lord doth come;” “Prepare to meet thy God⁷.”

The scythe of death, from day to day,
Mows down the old, the young, the gay,
And soon will sweep us all away:

But whither shall we go?

Christ's faithful followers find a home,
Where sins and sorrows never come:

While harden'd sinners find their doom
To be in endless woe.

GARDENING.

"And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it."—Gen. ii. 15.

God gave man an employment in Paradise, so we may be sure it would not make us happy to be idle. A garden is a great comfort to a poor man; and I find it good also for my soul while I work in it. It warns me not to be like the unfruitful trees and branches, which must be cut off and cast away; and it reminds me how I may be like the good trees and fruitful branches, by abiding in Christ the living Vine, and drawing from Him by prayer constant supplies of grace, to make me abound in all the fruits of holiness, to the glory of my heavenly Father⁸. O that I and my family may, through mercy, be “trees of righteousness, the planting of the Lord, that He may be glorified⁹!” Then our souls would flourish “as a watered garden¹,” and we should be night and day safe under the guardian care of our God².

⁶ Ps. ciii. 15, 16.

⁹ Is. lxi. 3.

⁷ Amos iv. 12.

¹ Is. lviii. 11.

⁸ John xv. 8.

² Is. xxvii. 3.

Poor and helpless though we be,
Let us, Lord, abide in Thee;
Trust in Thee our souls to save,
And Thy Spirit daily crave:
That holy fruits in us may prove,
The poor may share a Saviour's love.

From the Labourers' Manual.

THE CONNEXION BETWEEN A MINISTER AND HIS FLOCK.

THE connexion between a minister of the Gospel and the people brings with it the highest of all responsibilities to both. It is his to declare the message entrusted to him; it is theirs to hear and profit by it: his to teach and proclaim Christ Jesus the Lord, in all the fulness and holiness of his Gospel; theirs to receive Christ Jesus in their *hearts*, opened and prepared by the grace of the Holy Spirit. If he hath withholden or corrupted aught of the Divine counsel he was commissioned to teach, they, although not now authorized to judge him, will hereafter rise up as swift witnesses against him, and his work, if not himself, will be burned. And the fire of that day will try every man's work of what sort it is; both the minister's and the people's, the preacher's and the hearers'; and, oh! may God enable us all, when that day approaches, by his all-renewing and pardoning grace, to meet it with joy, and not with grief; to meet not only the ambassadors of Christ, who have spoken to us the word of God, but the Chief Shepherd and Bishop of our souls Himself. But if that meeting *can* be made triumphant instead of dreadful and appalling, it must be by our now hearing his call to be zealous and repent; by our turning from past errors and neglects, and fervently imploring grace, not only for ourselves, but for one another also, that while his blood cleanseth us from all sin, it may purify our hearts and lives, fitting us to serve Him in heaven, by learning to serve Him devotedly on earth. There must be in each of us a sincere perception of our numerous defects and shortcomings, of our complete guiltiness in the sight of a holy God; there must be godly sorrow and lamentation, as we throw ourselves at his footstool, and look to the cross alone of our Lord Jesus Christ as

the foundation of our hope. There must be also a mind and heart converted, renewed, and purified, and from it springing the fruits of godliness in every branch of our duty, in every calling in which we are appointed to serve the Lord. If possessed of that spirit, and with our eyes always set upon the account which we shall one day render of all things done in the body, we shall walk with God, in uprightness of heart, in a humble and child-like spirit of obedience and dependence; faith in Jesus will be our confidence, prayer our support, and the joy of the Lord our strength, until the moment arrives, the then blessed and joyful moment, that will release us from our earthly toils, and unite us for ever with Christ. Happy will be that last solemn hour to all those whose profiting by the word of the Gospel has appeared manifest in their deeds; who, by its blessed and saving power, have been truly turned from darkness to light, and from the power of Satan unto God. Happy the bearers of that glorious message, if they have this rejoicing, the testimony of their consciences, that in simplicity and godly sincerity they have delivered the word of Christ to their hearers. Then they are clean from the blood of all men, if any shall by their own unbelief or disobedience perish. But with them which are saved they will rejoice for ever; and having had the same cause at heart while they lived, having served the same Master, although in different callings, they will triumph and be crowned together. E.

EXTRACTS FROM NEWSPAPERS, &c.

DRINK.—There is no rule of health more just than that “men never have a true appetite till they can eat with relish any ordinary food.” It is told of John Bailes, who lived to the age of one hundred and twenty-eight, that his food for the most consisted of brown bread and cheese, and his drink water and milk. He had buried the whole town of Northampton twenty times over, excepting three or four, and said strong drink killed them all. Water manifestly is the natural beverage of all animals; whole nations, as the Mahometans and Hindoos, use it alone as beverage, and, unlike other drink, it does not spoil the appetite, but the contrary; indeed, it was observed by Hippocrates, above two thousand years ago, that water drinkers have generally keen appetites. It is a fluid that requires no

digestion, for it is not necessary that it should undergo any change. Water, therefore, can never much disturb the system; and, when it does, it is speedily got rid of by its natural outlets, the skin and kidneys. It is told of Lord Heathfield, so well known for his hardy habits of military discipline and watchfulness, that his drink was water. And Sir John Sinclair, in his work on longevity, says, in his account of Mary Campbell, then aged one hundred and five, that "she prefers pure water to any other drink." The great captain of the age is remarkable for his temperate and regular habits, his early rising, the strength and clearness of his intellect, and his good health, notwithstanding his advanced age.—*Dr. Hume Weatherhead.*

CURIOUS AGRICULTURAL EXPERIMENT.—The following novel and interesting experiment has lately been successfully made by Mr. A. Palmer, of Cheam, Surrey:—In July, 1842, he put one grain of wheat in a common garden-pot. In August the same was divided into four plants, which in three weeks were again divided into twelve plants. In September these twelve plants were divided into thirty-two, which in November were divided into fifty plants, and then placed in open ground. In July, 1843, twelve of the plants failed, but the remaining thirty-eight were healthy. On the 19th of August they were cut down, and counted one thousand nine hundred and seventy-two stems, with an average of fifty grains to a stem, giving an increase of ninety-eight thousand six hundred! Now if this be a practicable measure of planting wheat, it follows that most of the grain now used for seed may be saved, and will infinitely more than cover the extra expense of sowing, as the wheat plants can be raised by the labourer in his garden, his wife and children being employed in dividing and transplanting them. One of the stems has been sent to us as a sample, which is rather more than six feet long, and stout in proportion.

We have received the following recipe from a highly-esteemed correspondent, who informs us that its efficacy has been very strongly vouched to him by a gentleman, in his own case, as well as in many others:—*Recipe for Tic Douloureux*—Valerian in powder, $\frac{1}{4}$ oz; Columbia do.; Quassia, do.; Gentian, do.; Bark in powder, do.; Rhubarb, do.; Angustura bark, do.; jalap, $\frac{1}{4}$ oz; bitter orange peel, do.; Coriander seed, do.; snake root, $\frac{1}{4}$ oz. These ingredients to be put into one quart of French brandy. Let it stand for four or five days; to be shaken occasionally, then strained through a cloth. A second quart of brandy to be added to the ingredients, and permitted to stand for thirteen or fourteen days. The mixture to be taken, one table spoonful to be mixed with the same quantity of water, one hour before breakfast, one hour before dinner, and on going to bed. After the first week, the quantity may be increased to two or even three spoonfuls, should the pain continue severe. But it is not considered wholesome to continue taking it more than a fortnight together, stopping a fortnight between the times of dosing.—*Weekly Paper.*

BEECH LEAVES FOR STUFFING MATTRESSES, BEDS, &c.—For those whose mattresses are formed of straw or chaff, it may be useful to mention that dry beech leaves form an excellent stuffing for bed-ticks.

NOTICES TO CORRESPONDENTS.

We have received the communications of C.; K. L.; A. A.; J. J. B.; E. A.; L. S. R.; *A Lady's Servant*; and some anonymous correspondents.

THE

COTTAGER'S MONTHLY VISITOR.

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GODLY AND UNGODLY FEAR.

"Moved with fear." Heb. xi. 7.

WE have here given us in the example of Noah the distinctive characteristic of *godly* fear; that fear which springs from "faith," and being "warned of God of things not seen as yet," becomes an energetic principle of action; that fear which "moved" Noah to "prepare an ark to the saving of his house;" by the which two important results were effected: "he condemned the world" by his example, thus clearing the justice of God from severity; and he became himself "heir of the righteousness which is by faith," and a pattern of holy and active fear. And here let us mark the difference. *Natural* fear paralyzes; *godly* fear, "the beginning of wisdom," is a vigorous principle of action, the first pulsation of life, the first impulse to spiritual motion. Spurious religious fear is indolent; it is the fruit of earthly wisdom; it is "fear where no fear is;" in a word, *cowardice*: and it leads to conduct similar to his who slothfully buried his talent in

the earth. *Godly* fear obeys with trembling haste the injunction, "Escape for thy life," "lest thou be consumed;" it is actuated and impelled by warnings: *natural* fear dreads to be cast out of its present carnal indulgences; its object is to avoid present evil to the flesh. *Godly* fear dreads to vex and grieve the Holy Spirit, to wound the Saviour afresh and put Him to an open shame, to abuse the long-suffering of his heavenly Father; it is founded upon reverence for the holiness, and respect to the commands of God. The Christian, "walking in the fear of the Lord," "works out his salvation with *fear* and trembling," "*rejoices* with trembling," is "*moved* with fear;" and therefore, like Noah, he seeks shelter for himself and his house in the ark of Christ's spiritual Church; he passes "the time of his sojourning here in *fear*," while traversing "the waves of this troublesome world;" but he doubts not of finally resting on the hill of Zion when the waters begin to abate, for he obeys the word of exhortation, "Ye that *fear* the Lord, *trust* in the Lord." It is spurious fear, it is spiritual cowardice, which leads a man to say, I can do nothing, I cannot change my own heart; I cannot stir; "there is a lion without, I shall be slain in the street." In all this there is a serpent *within*, whispering with Satanic subtlety false conclusions from the very truths of God. *One* talent is given to all. It is Prayer. This is that golden key which, if strenuously used, will unlock the storehouse of God's treasures, the armoury of heaven. It is true we are too utterly weak to resist "the roaring lion who goeth about seeking whom he may devour." We have no strength to overcome the world, no ability to subdue the flesh, no power to break the rock of adamant; but "every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened;" and there is strength laid up for us, "for in the Lord Jehovah there is everlasting strength;" there is "the ability which God giveth;" there is the Gospel of Christ, which is "the *power* of God unto salvation to every one that believeth;" and "God hath not given us the spirit of fear (that is, of spurious, ungodly fear), but of *power* and of love, and of a sound mind." In the heavenly arsenal is laid up for us

“the shield of faith,” “the helmet of salvation,” “the breastplate of righteousness,” “the sword of the Spirit;” and it is only said, “Knock, and it shall be opened to you.” Thus clad may the weakest believer go forth to the conflict, casting his fears on the “captain of his salvation,” who hath declared, “My strength is made perfect in weakness,” “my grace is sufficient for thee;” thus will he “fight the good fight of faith,” and obtain the victory that overcometh the world. Such an one findeth that “in the *fear* of the Lord is *strong confidence*,” and that “his children shall have a place of refuge,” but he is free from “the fear of man, which bringeth a snare.” This is that godly fear which springs from faith, and dwells in humility, and concerning which it is said, “Happy is the man that feareth alway.” Spurious fear often puts on an unholy boldness, thus imitating “the strong confidence” of godly fear; like its author Satan, who, counterfeiting the Almighty by transforming himself into an angel of light, and counterfeiting the Christian graces, calls unbelief humility, cowardice prudence, persecution zeal, and so on. The daring language of spurious fear is such as this: “I know thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed, and I was *afraid*,” and instead of being “moved by fear” to a diligent exertion, what does this false fear effect? “and I was *afraid*, and went and hid thy talent in the earth.” And will not the Lord answer, “Out of thine own mouth will I condemn thee.” If we are indeed afraid of the wrath of God, if we are afraid of offending Him, how *dare* we disobey his commandments? Concerning this unhallowed fear, God says, “Be not afraid, only believe.” “Neither fear ye their fear,” who, like devils, “believe and tremble,” without love or exertion; nor be afraid, but “sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread, and he shall be for a sanctuary.” “He will fulfil the desire of them that fear him.” Fear not with an ungodly fear; remember that it is a frequent temptation of Satan, and therefore be on your guard against its insinuations. It is here that the Scripture saith, “Be not highminded, but *fear*,” “Fear him who can cast

soul and body into hell fire ;" " Be thou in the fear of the Lord all the day long." But then the devil tempts us to despairing indolence and daring cowardice, and persuades us that this is the fear which God commands. That there is a right and a wrong fear Scripture plainly proves ; for while at one time we are exhorted to have " grace whereby we may serve God acceptably with reverence and godly *fear* ;" another time we are told, "*Fear not*, little flock, for it is your Father's good pleasure to give you the kingdom : " "*fear not*, for I have redeemed thee." That fear which leads us only to dread God as a terrible Judge, and " through fear of death " to be " all our lifetime subject to bondage ;" to be *afraid* of using our talent ; "*afraid* of them which kill the body, and after that have no more that they can do ;" that fear, in short, which either leads us to serve God with the fear of *slaves*, which borders at least on hatred, or to sit down in despair, because we are afraid God does *not* will to save *us* (though He declares that He " willeth not the death of a sinner, but rather that he turn from his wickedness and live") ; *that* fear is sinful ; and if we are tempted to it, we must remember God says, " Why are ye so *fearful*, O ye of little faith ? " " Fear not, neither be discouraged ; " " It is I, be not afraid." But fear Him after a godly sort. If you are not afraid to *sin* ; if you are not working " out your salvation with *fear* and trembling," then God declares, " I will mock when your fear cometh ; " " Be not wise in thine own eyes ; *fear* the Lord, and depart from evil ; " and " the fearful and unbelieving shall have their part in the lake that burneth with fire and brimstone." So *spurious* fear springs from unbelief, as *true* fear originates in faith. But to those who are " moved with godly fear," the Lord saith, " Unto you that *fear* my name shall the Sun of righteousness arise with healing in his wings." " The secret of the Lord is with them that *fear* him " while on earth ; and when they have put off this tabernacle, when faith is lost in vision, and hope is swallowed up in fruition, then shall "*perfect* love cast out fear ;" they shall stand undismayed in the presence of the Holiest, and see God face to face.

C. W. P.

EXTRACT FROM AN ORIGINAL SERMON ON ACTS xx. 32.

OUR minds are here recalled to the fountain of all those mercies and blessings which create the connexion between a pastor and a flock. Too often will man, in his proneness to live by sight rather than faith, think of the blessings of the Gospel more in connexion with their earthly accompaniments than their Divine Author. And grievously does the Gospel suffer by that untoward disposition. The weakness or unfitness of the instrument by whom it is delivered, casts, in many ill-regulated minds, a dishonour upon the divine religion itself; and very often too it is found to impede the vigour and efficacy of him who is too painfully conscious of his unworthiness to administer so heavenly and precious a gift of God to man. For both, then,—for minister and people,—it is of the utmost consequence to have ever in view who is the dispenser of our spiritual blessings, who is the only source of that life which the Gospel bestows. It is God who is all in all: it is Christ who is the minister of the true tabernacle, which the Lord pitched and not man. The Lord has taken out of the world a church to his name, “not by might, nor by power;” not by the force of authority, or of genius, or talents; but “by my Spirit, saith the Lord.” Man did not gather it out of the nations, man did not bestow its privileges, man did not appoint the method of its support and government, but the Lord. He gave it its birth, He bestows its nourishment and spiritual food, He is its shield and its exceeding great reward; He is the governor and ruler of his church, and sits above the heavens directing all its ways, prospering it when faithful, depressing it when lifted up, punishing it when chastisement is salutary, and cherishing it in its dark and gloomy hours. All that is beneath, all that is visible must be regarded simply as the instrument in his Almighty hand; whether ordinances, or spiritual rulers, or ministries, or worldly events, all are in his hands alone, and are sent forth, like the winds of heaven, under his perfect providence and control. If we look to anything *beneath* the finger of God, and think of it as of any power or any influence of its own, we give it an honour that is not due to it; and such honour which we give to the creature we take from

God. * * * * It is the spirit of love and humility, out of a pure heart and of a good conscience and of faith unfeigned, that really distinguishes the disciple of Christ from the servant of sin. It is not the loudness of profession; it is not the talk of the lips, even on spiritual things; it is not the ability to judge and censure, to criticise and to cavil, that indicates the presence of the Spirit of Christ. The *world* has always possessed these things from the beginning; and they are easily attained or pretended. Too often the children of Satan are cloaked and lie concealed under these deceitful garments. Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are his: the poor in spirit, the meek, the mourner for sin, them that hunger and thirst after righteousness, the pure in heart, the peacemaker, and them that suffer as Christians for righteousness' sake; these God has stamped in his holy Word as his peculiar people. He has there plainly answered the grand and awful question, "Lord, who shall abide in thy tabernacle, and who shall rest upon thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." In a few words the fifteenth Psalm will be found to describe the true servant of God; and when applied sincerely to the conscience, it will oftentimes distinguish the false metal of profession from the true gold of grace. * * * * There is a peculiar propriety and a beautiful meaning in the Apostle's commending the Ephesians to the word of grace. It was this which he had first preached among them, had laboured to bring home to their hearts during all their intercourse together: this he endeavoured to commend to them by every means of oral persuasion, and of personal example. And now he commends them to it when departing from their presence; knowing nothing better beneath the heavens, nothing so precious, nothing so strong, nothing so enduring as the word of the Gospel. He desires them to look to it as their comfort and solace in time, and their guide to eternity. He seals to them his own perfect reliance and confidence in the Gospel, by now, in this solemn manner, committing them to the safe keeping of the word of grace. * * * * In the word of God

there is contained warning and advice to the impenitent sinner, comfort and encouragement and direction to the mourning sinner, milk for the babe in Christ, and strong meat for them that are of full age. There, no one's necessity is overlooked; not one is forgotten in the sight of its Author; He has prepared of his unspeakable goodness for all their requisite supply of the bread of life.

* * * * Without holiness no man shall see the Lord; but in the word of his grace applied to our hearts by the Spirit, we shall find that holiness supplied.

* * * * Believe in Him who is able and who is willing to save you to the uttermost; believe in Him who died to declare his boundless love to your souls; believe in Him as having come to redeem his people from all iniquity, and to purify them unto Himself, making them zealous of good works, and always abounding in the work of the Lord. Pray that you may so believe, that your faith, not being dead but full of energy and life, may bring forth fruit to the glory of God, and may bring to your own souls everlasting consolation and good hope through grace. E.

ON BAPTISM.

"The effectual fervent prayer of a righteous man availeth much."

James v. 16.

Mary. Ann Clark has just been here, mother, to ask me whether I would like to have my little godchild christened on Sunday, or on Wednesday. I told her I would talk to you about it, and let her know.

Mother. What is your own wish, Mary?

Mary. I should like best to take the child to church on Sunday, because I know the rector likes the children to be brought up on that day; but as I am to go and drink tea with Ann afterwards, and she will have her brother and sister with her besides, I thought that perhaps it would be best to say Wednesday.

Mother. Which is the most important part of the question,—the baptism, or the drinking tea afterwards?

Mary. The baptism, of course. I see what you mean, my dear mother.

Mother. The reason that the rector wishes the children

to be baptized on Sunday, rather than on any other day, is because it is a public service, and intended to be performed in the presence of a congregation, who may join with the parents and sponsors of the children in prayer and thanksgiving to God. By taking our children to be baptized, then, on any other day than Sunday, we deprive them, in great part, of the advantage of those prayers; and if, as St. James teaches us, "the effectual fervent prayer of a righteous man availeth much," surely the united prayers of a Christian congregation will avail much more. This reason of course will not hold in those parishes where on Sundays the baptisms take place after the service is over; yet even then I should prefer Sunday to any other day; for baptism is a solemn religious service, and our hearts and minds are better prepared on that day for joining in it with seriousness and devotion. The *merry-making* of a christening ought to be no more than that of a religious festival; and Sunday is a religious festival. I think Ann Clark told me that she only intended to ask her brother and sister, who are to be the other sponsors, to come and drink tea with her before they went home; and I should see no objection to your joining them, though, as you know, I do not like going out on Sundays on common occasions.

Mary. Then I will ask Ann to fix Sunday: I think she preferred that day herself.

It was the custom in the parish where Mary lived, that on one Sunday in every month the rite of baptism should be publicly administered after the second lesson in the evening service; and those parents who set a right value on the prayers of the congregation thus solemnly assembled together, brought their infants at such times rather than on other days. On the Sunday to which Mary and her mother referred, there were seven infants. They were placed with their godfathers and godmothers near the font; and who could look at them without feelings of interest and sympathy? The concluding words of the second lesson were a beautiful introduction to the service of baptism: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are

his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen¹." Immediately after the lesson the following hymn was sung:—

"In token that thou shalt not fear
Christ crucified to own,
We print the cross upon thy brow,
And mark thee his alone.

"Oh, may the Holy Ghost with power
Thy heav'nly birth attest!
And when the Lord shall own his saints
Then be thy name confest.

"Fearless and faithful to the end,
Tread all temptation down;
And, call'd on earth to bear his cross,
Hereafter share his crown."

While these verses were being sung, the infants with their godfathers and godmothers were arranged round the font, where the clergyman stood ready to receive them. When the singing ceased the baptismal service began. Mary took her place with the other sponsors on one side of the font. Her heart beat quick: it was the first time that she had answered for any child, and she did so with a full sense of the charge that she took upon her. On the previous Sunday the curate of the parish had preached a very clear and impressive sermon on the duties of godfathers and godmothers. He had in this sermon exhorted Christians not to undertake this important office, unless they had both the ability and the inclination to perform the duties of it aright, as in the sight of God, and not of man. At the same time he warned them against *refusing* to stand as sponsors, unless they had good reasons for such a refusal. He represented it as a part of our duty to our neighbour, which we should never shrink from fulfilling; as an office that all good Christians should be ready and willing to undertake when circumstances would allow of their performing its duties. He had heard it

¹ Rom. xi. 33—36.

spoken of as if it was a mere worldly question of making a present in money or clothes to the infant; and some had given, as a reason for refusing to stand, that they could not afford to make this present. He entreated them to consider it a subject of much higher concern. To determine their fitness for the office, far more important questions were to be asked than that of their ability to make a gift, which any parent of right principles and feelings would readily excuse their offering. The first great question was, Were they themselves endeavouring to fulfil the condition of the holy covenant into which they had entered at baptism? If not, how could they undertake to do that for another which they had not done for themselves? Had *they themselves* renounced the pomps and vanities of the world; had they struggled against the sinful lusts of the flesh; had they resisted the temptations of the devil? If not, how could they undertake that their godchild should learn to do what they have never yet learned to do themselves? Are they fit to promise for others, who have not kept the promises made for themselves? Are the blind fit to guide the blind? Shall they not both fall into the ditch? Or again, he asked, did they truly believe the articles of the Christian faith? Had *they* taken pains to inquire into and understand the articles of that faith? Could they from their hearts say, "All this *I* stedfastly believe?" Let them remember, that while they repeat these words, God will look into their hearts; and let them ask themselves, "What signs of true faith will He there find?"

Then again, they profess a *desire* to be baptized in this holy faith. Have *they* ever thanked God that they were themselves so baptized? and do they show forth their thankfulness by doing all that they can to obtain the blessings which were thus placed within their reach. God for his part will most surely keep and perform his promise; but have they performed the promise that was so solemnly made in their name? And lastly comes the very serious question, Are they endeavouring with care and earnestness obediently to keep God's holy will and commandments, and to walk in the same all the days of their life? What proofs of this obedient spirit do they

give in their daily life and conversation? Are they diligent in their attendance on the public worship of God? Are they constant in their attendance at his altar? Are they persevering in private prayer, in reading the Holy Scriptures? Are they, to use the words of the Church, "continually mortifying all their evil and corrupt affections, and daily proceeding in all virtue and godliness of living?"

Such were the important questions that the curate advised all persons seriously to ask themselves before they undertook to act as sponsors for others. If they could return a satisfactory answer to their own conscience, then they need not be troubled by any unnecessary scruples as to their power and ability. The Church would be satisfied to receive them as sureties, well knowing that they who are themselves engaged in the battle, and are fighting manfully under Christ's banner, are the persons best fitted to train up the young soldier, and encourage him to go boldly forward in the holy warfare. As in worldly matters, when we wish to have our children taught any art or trade, we look out for masters who show skill and experience in that very art or trade, and who understand well the rules and difficulties of it; so in the great matter of our child's salvation, we must look out for sureties who are capable of instructing him by example and precept in his duty, and who consider baptism as representing unto them their *own profession*.

Mary was still young; but she had been carefully and religiously brought up. She had been well taught both at school and at home; and since she had been in service, had shown the firmness of her principles, and had walked steadily in the narrow but safe path of duty. She had been confirmed, and was accustomed to receive the Holy Sacrament whenever it was offered to her. As her mother listened to the sermon, she thought with comfort that *her Mary* could answer all the questions satisfactorily. Not that she had already attained or was already perfect; but she was walking by the right rule, and pressing toward the mark for the prize of the high calling of God in Christ Jesus. Mary herself, however, had by no means felt so easy, and was even sorry that she had promised to

stand for the child of her friend, Ann Clark. On their return home, she spoke to her mother, and asked her if she would take her place ; but her mother told her that she thought her well fitted for the office, and from her age more likely to be able to look after the child, if such care became necessary through the loss or neglect of its parents. She therefore advised Mary, if she had any scruples, to go to the rector and speak to him. He had known her from her childhood ; and if *he* were satisfied to receive her as a sponsor, her mother thought she would not be right to refuse. Mary agreed to this ; and her mother went with her to the rector. He received them with his usual kindness ; and having talked upon the subject with them both, he bade Mary have no scruples, but bring her friend's infant to the font, and pray to God to enable her always to remember, that in so doing she bound herself not only to give that baby the benefit of her prayers and instructions but of her own good example. Mary was satisfied. She had, from an humble and teachable spirit, asked the advice of one appointed to instruct her ; and in following it she felt all the comfort that results from such a step. She was no longer hesitating and doubtful, relying upon her own weak judgment, but could walk firmly on, in full confidence that she was guided aright.

To those who have felt the comfort of receiving good advice, when they have been perplexed and uncertain as to their line of conduct, it seems strange that people in general should be so unwilling to seek for such advice. Why are we ashamed to learn of those who are wiser and better than ourselves ? Why do we deny ourselves the benefit of their experience and of their impartiality ?

But to return to the baptismal service. Mary was now at the font, holding in her arms a smiling infant. She listened carefully to the whole service, and devoutly answered "Amen" to all the prayers. She lifted her eyes steadily but humbly while the rector addressed the sponsors ; and as she answered each question, her heart was lifted up in silent prayer, "So help me God." When she gave the child into the arms of God's minister, she felt it was as if she had placed it in her Saviour's care ;

and she received it again as a precious charge from Him to be brought up in his service, and to be taught to love and obey Him as her Lord and Master. She did not forget to say "Amen" before she took back the child, nor did she think only of the infant for whom she herself answered. She looked at each as it was brought up to receive the holy sprinkling and be marked with the holy sign of the cross, and she thought of Christ's blessed words of encouragement, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven;" and as they passed her in returning, she thought of the wonderful mercy that we trust had been received in answer to the prayer of faith: the old Adam buried, the new man raised up; no longer the children of wrath, that they were now the children of grace, "members of Christ, children of God, inheritors of the kingdom of heaven." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

We will hope that Mary was not the only person present who was interested in this holy service. Those who stood around the font were indeed particularly called upon to attend and take their part in the administration of this important rite; but every member of the Christian congregation who was present had equally a part to perform. Why did our Church appoint a day of public prayer, and a time when all the congregation would be assembled, for those infants to be given into her arms, if she did not seek to secure for them the prayers and thanksgivings of all those assembled? On the other hand, is it no advantage to the congregation, some of whom may never otherwise be called upon to attend the service of baptism, to listen and join in the celebration of that solemn rite? Can they do so without being reminded that baptism doth represent unto us "our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him; that as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

On this Sunday, at all events, none could excuse themselves if they did not apply these things to their own case; for the sermon was upon this subject, and brought it home to the hearts of all who listened. The text was, "Who hath ears to hear, let him hear²;" and the opening was well calculated to rouse the slothful Christian who from indolence had taken no interest in this part of the evening service, and to reproach the indifference of any one who in his heart had complained that the service was lengthened by these public baptisms, and *his own devotions* interrupted by a ceremony in which he could take no part. The conclusion of the sermon I have permission to add here, as likely to be generally useful.

"Let me exhort you, my brethren, diligently to examine your own hearts, and see how far you have done your part towards fulfilling the engagements made for you at your baptism. When you were infants, you were each one of you brought to the font and washed in the laver of regeneration. You then 'put off the old man with his deeds;' but have you 'put on the new man which is renewed in knowledge after the image of him that created him?' Have you 'in the presence of God and the congregation renewed the solemn promise and vow that was made in your name at your baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things which your godfathers and godmothers then undertook for you?' Have you meekly knelt to receive the blessing of God from the hands of his appointed minister, the bishop? As you were made partakers of one sacrament before you had sense to know the good from the evil, have you given proof of your thankfulness by your eagerness to partake of the other sacrament which you were taught in your catechism to consider as equally necessary to salvation? Have you again and again sought for fresh supplies of strength and grace by the appointed means, even by partaking of the blessed body and blood of your Lord and Saviour? Are you living in the daily exercise of the virtues which belong to

² Matt. xiii. 9.

³ See the Confirmation service.

your profession as Christians? Are you, in short, walking in newness of life? If not, beware how you pass over the service of baptism as a service in which *you* are in no way concerned. If all, even the best among us, need to be reminded that baptism doth represent unto us our profession, surely such a remembrance is especially necessary to those who have neglected all the duties of that profession. *They* cannot do better than study that service line by line, word by word, till their hearts are stirred up to a godly sorrow for their past negligence,—a sorrow which may work repentance unto salvation.”

Mary listened attentively to the sermon, and rejoiced that she had brought her godchild to this public service rather than to the more private one on Wednesday. Before she left the church she remembered the rector's advice, and prayed to God that she might be enabled to do her duty fully, teaching her godchild by her own example, as well as by her instruction, to serve and glorify Him.

After the service was over, she returned with her friend, Ann Clark, and they spent the evening cheerfully together. Mary was glad to hear both Ann and her husband say how much they preferred Sunday as the day for a baptism. Their first baby had been christened on Wednesday, and the contrast showed them how much they had this time gained by choosing Sunday. Ann said, that when her eldest girl was christened, she was in a bustle all the morning to get everything forward for going to church. Her husband could only leave his work just in time to dress himself; and when she was at church she was so tired that she could hardly keep awake during the prayers. Then, after church, there was the dinner to get, and much of the morning work to be done; so that there was no time for quiet thought and meditation. On *Sunday* all seemed right and proper for the occasion, and they could celebrate the baptism of their child together with holy and religious joy.

E. A.

THE CULTIVATION OF THE VINE.

(Continued from p. 324.)

ON ASPECTS.

As nothing further can be done to a vine, if it is cut down as directed to a stump, until next spring, we shall proceed to speak of the different soils, aspects, &c., which are the best for the growth of vines. First, then, in choosing an aspect, shelter from high and frequent winds, and a full portion of the rays of the sun, are the things most needed; but, in general, there are so many circumstances which affect walls, as to the warmth and shelter which they afford, as must of themselves determine the best place to plant a vine: but if there are none such, the aspects towards the east and south-east, particularly the latter, are the best, and those that follow in succession from south-east to south, also those from due south to due west are good ones, if sheltered from high winds: north of the western point is not at all a good aspect, but north-east-by-north is a very good one.

ON SOIL.

The soil which is naturally the best is a light, rich, sandy loam, on a dry bottom of gravel, stones, or rocks. Vines will not flourish in a cold wet soil, nor in one composed of a stiff heavy clay: but this is not such an impediment to the culture of the vine as might be supposed, as the proper soil can be so easily made of materials which can be procured without much expense or trouble; since the best and principal is dry rubbish of every description, such as tiles, stones, brickbats, broken moderately small, lumps of old mortar, broken pottery, oyster shells, &c.

In preparing the soil, the first thing is to secure a dry bottom, which must be done by drains, which ought to be four feet from the surface. The sweepings of a public road are the best materials which can be added to any soil, which is intended for a vine, and also the upcast dirt of molehills.

ON MANURES.

The best manures which can be mixed with the soil, when first made, are bones, hoofs of cattle, the entire

carcasses of animals, cuttings of leather, woollen rags, feathers, and hair. Among liquid manures for immediate effect, soot-water, blood, drainings of dung-heaps, and *soap-suds*, are the best possible.

Soot, dissolved in water, one quart of the former to twelve quarts of the latter, mixed a few days before use, is an exceedingly strong manure.

Lime-washing the surface of the wall every year will be found absolutely necessary, to keep it clean, free from insects and moss.

We here subjoin a scale, by which can be calculated the greatest quantity of grapes which any vine can perfectly mature, in proportion to the circumference of its stem, measured just above the ground:—

Circum.	lbs.	Circum.	lbs.
3 Inches.....	5	7 Inches.....	45
3½	10	7½	50
4	15	8	55
4½	20	8½	60
5	25	9	65
5½	30	9½	70
6	35	10	75
6½	40		

It will be seen from this scale, that if $2\frac{1}{2}$ inches be deducted from the circumference of any vine, its capability of bearing fruit will be equal to the ripening of ten pounds of grapes for every remaining inch of girt. The manner in which this scale should be put in practice is, to measure the stem of a vine at the autumnal pruning, and to retain no more good healthy buds than is supposed necessary to produce the given weight of fruit, that corresponds to its girt; and should there be too many bunches in the ensuing summer, the crop **MUST** be lessened, by cutting off a sufficient number of bunches, as soon as the blossoming is over, and the fruit well set. Every fruiting bud (rejecting the two lower ones) is capable of producing half a pound of grapes; that is, if the stem measures five inches, it can mature 25 pounds of grapes, and therefore the number of buds to remain after pruning will be fifty.

No vine is here mentioned until its stem measures three inches, as under that size vines ought *never* to be suffered

to ripen any fruit; for it may confidently be asserted, that for *every pound weight* of grapes a vine is suffered to ripen before it has attained that size, *ten pounds* will be lost during the next five years.

T. A.

(To be continued.)

GOD'S WORD A MESSAGE TO ALL.

THE word of God has a message unto all—a summons of love to every man; that he may receive it by faith. It saith to the wicked, "Thou shalt surely die;" but it adds, "As I live, saith the Lord, I have no pleasure in the death of him that dieth; wherefore turn yourselves, and live ye." To the self-righteous idolater of his own merit it saith, "By the deeds of the law shall no flesh be justified;" but it beckons and points him to "Christ Jesus, the end of the law for righteousness to every one that believeth." To the sin-convinced and broken heart, it testifies that the "blood of Jesus Christ cleanseth from all sin," and invites the weary to Him for rest. To those who are struggling in a fierce conflict with the power of Satan, allied to their own inward sin, the word comes, in the beauty of its promise, that God will subdue all their iniquities, as well as cast their sins into the depths of the sea. "I will take away the stony heart out of their flesh, and give them an heart of flesh. From all your filthiness, and from all your idols, will I cleanse you." Are any smitten down into the dust of abasement, by the sense of utter helplessness in self, and in the powers of natural man? The word declares to such a trembling mourner, "My grace is sufficient for thee," for "my strength is made perfect in weakness." Is any lamenting over a spiritual barrenness of heart, which seems to allow the production only of thorns and briars, fit but to be burned, instead of bearing fruit to God? The word assures him, that the Eternal Spirit "will pour floods upon the dry ground, and make it bring forth fruit unto holiness, and the end everlasting life." Is any one tempted to fear for present supply? The assurance is given in the word, and Christ is the speaker: "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you." Approach, then,

and plead these pledges of Eternal Truth, made to you in that unchanging word, as the case of each and every one of you may need. Come in your necessity; expect the supply; and "according to your faith, so shall it be done unto you."—*From Buddicom's "Life of Abraham."*
Sent by S. A.

FREE FROM CARE.

WE are all too apt to try to bear our own griefs, and take all our cares on our own backs. This is not wise. It is not the will of God. His wish is that we should cast *all* our cares; not one—not ten—but *all* on Him. Good for us is it when we can do this; then we are "free from care." "We are all apt to cry out, "Oh! this care is too great for me to bear, and this grief is too much for me, and this will break my heart, or that will wear out my life!" Why, to be sure, if we had no strength but our own, each care would be too great for us to bear, and each grief would be too much for us; each would break our back, and wear out our life; but what right have we to try to bear them in our own strength? None. If we look to the Strong for strength, He will not fail to give it us. Why try to do what we know is far more than a match for us? Let us try in God's strength, and all will be well. If we did this, we should not groan and sigh for what we find we are too weak to bear; but bless and praise God for what He bears for us. We are apt, too, to make cares—to think of what will come to pass at such or such a time. Why should we not take heed to our Lord's words, and let each day take care for its own things? God has kept us, in great love, from the sight of what is to be; and why should our thoughts, like the poor bird in its cage, dash and break their wings, in the vain hope of a view of what is hid in love, and kept from our gaze by the kind hand of the God of love? Why should we seek to draw the veil which the wise hand of God has cast on what is to be? Why do we not have more faith, and trust God with the full and strong trust of a child, who knows that it may well cast all its cares on its God? Why should we make our hearts sad with the cares of this life? Should we not cast them all on a Go^d

of love? Why should we droop and groan with our load of care, like a bud bent low by the weight of dew, when we have God's arm to prop us up? It is wrong to give way to fears, for they will but chill our love, and dry up the spring of our strength in the work of our God; they will tend to crush our hopes, and tread down to the dust our thoughts, which should soar up to God and his throne. We should bring the whole load of our griefs, and doubts, and fears to the throne of grace, and leave them there: not take them back with us, and be as sad when we rise up from our knees as when we first knelt down; but leave them at the feet of Christ, cast them all on Him, who can and who will bear them for us. Oh! what a friend we have in our God, and how slow we are to trust Him, and do as He bids us! If we did this—if we did but cast all our care on Him, the peace of God would come down to our hearts in rich streams, and our souls would rise to their rest in Him.

Some of us are apt to be cast down at the fear of death, and to ask our souls, "Oh! how shall I die? What shall I do when I come to die?" It is true, death is a foe to flesh and blood, but it is a *friend* to the souls of the saints of God. Why should you fear death? The same God who now gives you grace to live, will give you grace to die when your hour comes. He knows what grace you need, and his word is your pledge that He will give it you. Cast your care on Him. Hope in Him, and you shall not be put to shame. Death is one of the "all things" that are ours, if we are Christ's. It is the door by which the soul leaves this world of sin and pain. It is the gate by which she is shut out of the reach of want and sin, and shut in by God's hand. It has no sting. It has no gloom. It is all light to the soul that trusts in God. Christ loves the death of his saints, for it brings them to Him. And the saints will learn by faith to love death, as it casts down their house of clay, and pulls down the wall which shuts them out from their dear Lord. If death is not a thing for the saints to fear, what else ought to be? "Things to come" are all ours. God is ours. Christ is ours. Oh! let us learn to trust in God, and cast *all* our care on Him, and then we shall know

how sweet it is to be "*Free from care.*"—From "*Brief Thoughts in Words of One Syllable.*"

THOUGHTS FOR THE LABOURER AMID THE DIFFERENT OCCUPATIONS OF THE DAY.

HEDGING.

"The Lord is my defence."—Ps. xciv. 22.

I make a firm hedge round the inclosure, that nothing may break in and hurt or destroy the plants. This reminds me of the protecting care of our God, which is compared to a hedge around his people. Sin makes breaks in this hedge, at which the enemy enters to hurt or destroy⁴. While we trust wholly to the salvation of God, and serve Him in the Gospel of his Son, we may rest secure and happy, enjoying his blessing and the defence of his salvation. But not so, if we turn to the ways of sin, forgetful of our God, or confiding in anything else, either in ourselves, or any child of man, who is, at his best estate, altogether vanity⁵. If we put our trust in them, we shall soon find they are but as briars, and the thorn hedge⁶. Lord, save us from resting our hopes on any thing short of Thee; and keep us by thy mighty power, through faith, unto salvation.

Secure in thy salvation, Lord,
Let me thy blessings share;
And ne'er remove the sacred fence
Of thy protecting care.
On Thee alone my soul relies,
In Thee alone confides!
Nor do I place my hope and trust
In any thing besides.

MENDING ROADS.

"Amend your ways and your doings."—Jer. xxvi. 13.

I meet with hard work often in mending roads. The rocky ground must be picked, and the flint stone broken in pieces. But methinks it is still harder work to amend my *own* ways;—the stony heart must be broken, and a deal of burdensome rubbish cleared away, and new materials sought for; then the floods of sin and temptation rush over it, and tear it, and the thoughtless busy world keeps crossing my way, and hinders and mars my work, and

⁴ Is. v. 1—7.

⁵ Ps. lxii. 9.

⁶ Micah vii. 4.

enemies throw stumbling-blocks upon it; so, though I am always trying to mend it, it is but a poor uneven way at the best; not good enough, I am sure, to take me to heaven. But, blessed be God, there is a way to heaven! It is a good way, a safe and holy way, and the wayfaring man, though a fool, shall not err therein'. Our Lord and Saviour declares *Himself* to be that only way*. Let us come to Him, and walk with Him, and soon we shall come to Zion, with everlasting joy on our heads, and sorrow and sighing shall flee away for ever.

Subdue, O Lord, this heart of mine
To thy most holy will;
And place me on that safe good way,
That leads to Zion's hill.

TENDING CATTLE.

"The ox knoweth his owner, and the ass his master's crib."—Isa. i. 3.

It is my duty to feed and take care of my cattle, and never to injure or misuse them*. When I fetch them from the field, as soon as they see me, or hear my voice, they follow me: each knows its crib, and looks after the hand that brings it food; the patient ox quietly takes its yoke, and the horse resisteth not his burden. Does the poor brute beast thus know and obey his master, and look to him daily to be supplied from his hand, and shall I live forgetful of my God, and in disobedience to his will? I, to whom He has given a soul to know Him, to love Him, and to serve Him, and from whom I receive all I have for soul and body! Surely, if I am forgetful of my great and heavenly Friend, the very beasts I tend would reprove and shame me¹.

O let me ne'er forget Thee, Lord,
But fix my thoughts on Thee;
And let me own Thy gracious hand,
In all Thy gifts to me.

FETCHING WATER.

"With joy shall ye draw water out of the wells of salvation."—Isa. xii. 3.

Whether I fetch water from the spring, or from the well, it calls to mind many sweet Bible truths. It leads my thoughts to God, the Fountain of life, who can give us to drink of the river of his pleasures². It warns me not

¹ Isa. xxxv. 8—10.

² John xiv. 6.

³ Prov. xii. 10.

⁴ Isa. i. 3.

⁵ Ps. xxxvi. 8, 9.

to leave the fountain of living waters for the broken cistern of creature comforts³. It reminds me that I must come to the Lord Jesus Christ if I would receive this living water, which is his Holy Spirit, given to them that believe on Him, and which shall be in every believer a well of water springing up into everlasting life⁴. The poor and needy, seeking and thirsting, shall be abundantly supplied⁵. Lord, make me to feel my need of these spiritual blessings, and seek them for myself and my offspring⁶.

God is the Fountain of all good,
From Him the richest mercies flow ;
Freely to all who thirst and seek,
He will abundant grace bestow.

'Tis Christ who calls on such to take
The living water from his hand ;
No good is ours, but for his sake
All blessings flow at his command.

FEEDING AND FOLDING SHEEP.

"The Lord is my Shepherd, I shall not want."—Ps. xxiii.

When I tend my sheep, I seek the best pasture, and fold them in a safe place. If the little lambs are cramped with cold, I take them up in my arms, and warm them in my bosom. I count my sheep, and if I find any have gone astray, I search till I find them, and bring them again to the fold. All this reminds me of the Lord Jesus, the good Shepherd, who is so kind to us poor sinners, who have all gone astray like lost sheep⁷: such He came from heaven to seek and to save⁸. When we feel our lost state, and pray to Him to bring us back, we may be sure He will place us safely in his fold: and He will do more; He will convert our souls, and lead us in the paths of righteousness, that we shall no more desire to wander from his fold, where only we can be safe and happy; and none can ever pluck us out of his hand. He gave his life for his sheep, and is able to save to the uttermost all that come unto God by Him⁹.

Gracious Shepherd of thy sheep,
Life and safety are from Thee ;
In thy mercy and thy love,
O do Thou take care of me:
Take thy poor lost sheep again,
Ever with Thee to remain.

From "The Labourer's Manual."

³ Jer. ii. 13. ⁴ See John vii. 37. iv. 14. ⁵ Is. xli. 17. ⁶ Is. xliv. 3, 4.
⁷ Is. liii. 6. ⁸ Luke xix. 10. ⁹ Heb. vii. 25.



SAXON TOWER.

SAXON TOWER, ST. JAMES'S CHURCH, AT BURY
ST. EDMUND'S.

It was a common custom in ancient times to call cities and towns by the name of some celebrated person who might be peculiarly connected with them. To some places in which the death and funeral of a king or other remarkable character had taken place, the name of "Bury" was given in commemoration of that event. This was very probably the case with the town of Bury in Suffolk, which had borne a different name until the remains of St. Edmund were removed thither from Hoxne, on the pretence that miracles were wrought at his tomb. St. Edmund was king of an eastern portion of Anglia, or England, at the time when it was inhabited only by Saxons. Of his history very little is known with any degree of certainty; but it appears that he was called and esteemed a saint on account of the remarkable meekness of his character. Very probably he may have been a saint in reality as well as in name; for there were many, even in the darkest days of popish ignorance, who served God, according to the light given them, in sincerity and truth. Their light shone in a dark place, and was the brighter and the more distinguished on that very account. But we may be quite sure, that if King Edmund was indeed a saint, he would never have approved of the removal of his body for the superstitious purposes of the monks, when they carried it to Bury to persuade the people that the dead bones of a saint were capable of working miracles. In this manner, however, have the remains of many holy men been disturbed in their resting-places, and carried about and exposed to view; by some in the spirit of "will worship and voluntary humility," which St. Paul prophesied would so soon show itself in the church of God; and by others with the still worse object of gathering "filthy lucre" by the offerings and devotions of those who would come to worship at the shrine of their saint. To receive the body of St. Edmund they built a very magnificent church, and the monastery or abbey was greatly enriched by the gifts of various kings. It became one of the most powerful and wealthy of all the establishments of that kind in England. The

words of Leland, the historian, who himself saw the place in the height of its splendour, will give the best idea of the appearance of the city and monastery:—

“A city more neatly seated the sun never saw, so curiously doth it hang on a gentle descent, with a little river on the east side; nor a monastery more noble, whether one considers its endowments, largeness, or unparalleled magnificence. One might even think this monastery alone a city; so many gates it has, some whereof are brass; so many towers, and a church than which nothing can be more magnificent, as appendages to which there are three more of admirable beauty and workmanship in the same churchyard.” Two only of these churches now remain for sacred uses,—St. James’s, and St. Mary’s. The former of these has a tower, of much greater antiquity than itself, standing at thirty feet distance from it, but serving as a steeple. This tower, or gate, which is sixty feet in height, has been considered one of the finest remains of the Saxon style of building. The church itself was begun to be built in those times when the religion of Rome prevailed in this country; but it was not completed until the light of the blessed Reformation had shone upon our church. The good King Edward had the honour of completing it for nobler and better purposes than it was originally designed for by its builders; not for superstitious worship and erroneous doctrine, but as a holy place in which the pure word of God should be preached, and where the people should worship Him “in spirit and in truth.”

THE IGHTHAM ADDRESS.

“He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough.”—Prov. xxviii. 19.

“June 29, 1842.

“MY GOOD FRIENDS AND NEIGHBOURS,—Nearly two years are now past since many of you have become occupiers of land under the Ightham Society, and have thus had the means of raising something for yourselves put within your reach. We trust that you have already received some profits from your little holdings, and that

every succeeding year will, by God's blessing on your own industry, bring you new comforts and fresh cause for thankfulness. Hitherto you have all been good tenants, and have paid your rent to the day. Let us hope that you will go on as well as you have begun, and for your own sakes as well as ours do credit to the plan undertaken for your advantage, and prove to those who still doubt, if any such there be, that you are worthy of the confidence we have placed in you. The object of letting land to you has been to increase your respectability, as well as to add to the comforts of your little homes. We wish not only to fill your mouths with plenty, but your hearts with peace and reasonable gladness; to raise you in your own esteem, by enabling you to feel the decent pride of honest independence; an independence to be gained by the gradual profits of your labour on your own land, and on your own account, in addition to your employers' wages. You are now put on the honourable footing of tenants paying a farmer's rent for the use of the land. Strive, then, to keep this respected place. Do justice to the land, and to yourselves, and the land will pay you good wages. You will observe that some men of indifferent character have not been rejected, but that all have been admitted tenants who lived near enough to apply for land. Do not mistake us in this matter. Do not think we intend to encourage or confirm them in their misdoings, but to give them the means of amendment. If therefore, after a full and fair trial, no good is done, they may perhaps fairly be dismissed. The man who rents his plot of land has every motive to industry, and every prospect of farming well. He will find that honesty is the best policy, and that industry is his interest. Without labour his land will be of no value to him; with it, it will be a never-failing source of pleasure and of gain. He will feel no want of employment, and no want of wages for his labour, because the value of the crop will give ample pay for all the days' work spent upon it, and will yield a farmer's profit into the bargain. 'Speed the spade' be your motto; and 'speed the plough,' too; for 'live and let live' is the golden rule of good neighbourhood. Selfishness is not prudence; and he

who cares for himself alone will never prosper. Keep to your land, and your land will keep you. The better you cultivate it, the greater will be its produce; and thus your industry will bring its own reward. To you who have families we would say—If brought up from their earliest years in habits of industry, in the love of God and of their neighbour, and ruled by affection and not by fear, they will be a livelong blessing to their parents, and their surest support through life's decline. For our part, we shall be ever ready to do all the little that is in our power to further the welfare of you all. We have already been at much pains and some expense in obtaining land for you: a boon not slightly won must not be slightly lost. It is your part, then, to make good use of your valuable opportunities. Unless you exert yourselves, all our labour in your behalf is vain. Acquit yourselves, therefore, like men, and the day perhaps is not far distant when the young will be able to lay up a store against their marriage, and the married will have a store to enjoy. That this happy state of things, this condition of true rural wealth, may soon prevail among you—and if you are true to yourselves it is not only possible but likely to prevail—is the earnest wish and constant aim of your sincere friends and neighbours,

“The Committee and Subscribers to the
“Ightham Cottage Allotments.”

A CHILD'S DREAM: A TRANSLATION.

THE evening of a very warm sultry day was closing in, the birds were all gone to roost instead of skimming lightly through the air, and even the boughs of the hedges were gradually becoming more and more still. A poor little boy of twelve years old, very scantily dressed, came along, crying as he walked, and saying in a very sad low voice, “Where shall a poor deserted orphan go? I have no home to turn to, and am so entirely alone in the world, that there are no lips left to kiss mine, no eyes to look kindly and watchfully after me. Oh! if I had but been put in the churchyard the same day my dear mother was laid there, then I should not have had to

wander about by myself all the long day, going from door to door to beg a mouthful of bread and a night's lodging! I am a poor deserted child. No one will ever care for me again. I am in a strange country. What shall I do?"

While he said this, he sat down, quite tired out, under a tall shady tree. His feet were sore from walking on rough gravelly roads with scarcely a bit of shoe or stocking, and his weary head sank on a mossy stone that lay by his side. Now he felt more comfortable. He did not see the dusty lane he had walked along, but felt as if the little hillock he rested on was changed to his departed mother's lap; as if he was again a happy careless child, encircled by tenderness and love. The bushes and trees round him rustled softly; and at last it seemed as if a soft hand touched his eyes and took away the mist before them, so that he saw a beautiful sight. The sky was shining and bright, as if the sun had just risen; many kind-looking forms seemed to come out of the clouds and move among the flowers: all seemed busy and earnest in their different employments. At first he thought they looked like the peasants of his own country, but soon his eyes seemed to see clearer and clearer, and he became aware that these friendly beings were the angels of God on high, seeking what good they could do all around on the earth on which they had so suddenly arrived. Some brought vessels of water, and sprinkled it like fine dew on the thirsty grass. Every herb and flower was taken care of by these good angels: the modest lily of the valley seemed to raise its bells, as if to thank those who took care of it; and the sweet moss-rose smelt still fresher and sweeter when its guardian had looked to see if it wanted any care. Even the smallest flowers were watched over by the same kind hands; they gave the violet and the primrose rain to refresh them, and made the little daisy lift up its head. The boy heard a slight noise in the trees; and on looking up, he saw that the angels were there also; that they went quietly up to the sleeping birds, and strewed food near their nests, so that they could easily find it. They then went on to look at a butterfly, who did not seem

able to open his tender wings, and placed him carefully on a sweet-pea, where the warm sun did him so much good that he soon spread himself out and flew merrily from one flower to another according to his fancy. The tender care of these gentle beings watched over everything, and their breath even seemed to spread new life over hill and dale.

The boy raised his eyes and looked above him, as if he wished to raise his heart and voice also in thanks and praises towards heaven. His eyes met those of an exceedingly mild benevolent countenance, which smiled on him, and then spoke as follows: "How could you, my child, deceive yourself by fearing you were deserted, when I am always at your side, and have been your guardian angel from the beginning of your life until now? Is not everything that you see cared for and protected by the God of love and mercy? and yet you could weep and complain that *you* were deserted? Look at the lilies of the field and the fowls of the air, which are all known by your heavenly Father, and consider whether man, or the child of man, made in his Creator's own glorious image, ought ever to tremble and despair? Oh, be not so faint-hearted! believe and trust in God! There is not a grain of sand by the sea-side that is not known to Him, and everything that breathes and moves is written and numbered in the book of life. Fear no more, then! Trust in God: He will guard you and keep you, even to the end of your life!"

"I believe; I trust; I will never fear again;" cried the boy. But while he spoke these words and stretched his arms towards his heavenly friend, the mist came again more thickly over his eyes, and he no longer saw either the figures of the angels or the many lovely flowers; but there was now peace in his heart. He felt happy and contented. It was as if on a dark night the moon had suddenly risen, dispersing the clouds and making everything light again.

Day had long dawned and the sun was high in the heavens before our little foreigner waked from his happy slumber; and when at length he had rubbed his eyes till they were open, he saw the lane in which he had walked

the previous evening, and looked in vain for all the sights his dream had placed before him. No angel was to be seen; but instead, an honest sturdy old shepherd stood over him and watched him in silence. "Will you go with me," he said at last: "My own children are far away from me, and I want some one who will help me tend my flocks, and will love me and help me as I grow old?" "Father!" said the poor boy, while tears of gratitude filled his eyes, and he stretched out his hand to the kind old man. "Yes, I will be your father," said he: "if you are indeed left an orphan, follow me to my cottage; it shall be your home from this time." The boy took hold of his hand and went with him; but in his heart he thought of his dream, and doubt and despair gave way before the firm trust in the mercy and loving-kindness of God, which now took deep root in his soul, and inspired him with confidence and peace amidst all the future changes of his life. C.

HELP TO PRACTICE: OR, BIBLE APPLICATIONS.

Portion.—John vi. 54.

A CHRISTIAN ought to be continually feeding upon Christ, in the spiritual sense of that expression, as the bread of his soul, and as heavenly bread. The atonement of Christ, made by the offering of his body as a sacrifice for our sins, is the great means by which a Christian's soul is supported in a true preparation for eternity. The thought of this work of Christ applied to ourselves keeps us humble, for it shows what *our* sins produced. It makes us understand the dreadful nature and consequences of sin, and so excites us to be watchful against it. It proves to us God's holy hatred and punishment of sin, seeing He did not spare his own Son when standing in the stead of sinners. It manifests the great love of God to ourselves, when He freely made such a sacrifice in order to save us from condemnation. To receive the atonement of Christ, not only as a truth, but as one personally applicable to our own soul,—this is to come to Him in faith; and a partaker of that faith will turn his thoughts to that wonderful truth in all the circumstances of life, and finds it suitable in one way or another for all that he wants; so that he draws from it all needful sup

plies of spiritual strength, and courage, and hope, and comfort. Such thoughts may well be said to feed the soul, and therefore are rightly called heavenly bread.

LESSON.—Never pass a day without considering many times how the atonement of Christ applies to your own case.

Rev. A. D.

THE CHRISTIAN CHURCH IN JERUSALEM.

Hosea xiv. 1. "O Israel, return unto the Lord thy God."

FORSAKEN by the God she slew,
Deserted and forlorn,
Her beauty humbled in the dust,
Does hapless Zion mourn.
Her sons with foreign nations dwell,
In sorrow and disgrace,
Far from the city of their love,
A scorn'd and abject race.

But few remain her walls within
To weep the days long fled,
When through the world, Jerusalem,
Thy fame and splendour spread;
When, proudly rising to the view,
Thy holy Temple stood,
And strangers mark'd with wond'ring eyes
God's glorious abode!

But now the Sun of Righteousness,
With healing on his wings,
Rising, to their benighted souls
Light and salvation brings.
The day-spring from on high appears,
And darkness flees his face.
Oh! Zion, to thy Saviour turn,
Nor scorn his proffer'd grace!

For, hark! o'er Zion's towers, a sound
Floats on the evening air;
It is the voice of melody,
Of mingled praise and prayer:
The Saviour's name and dying love
I hear the accents tell,
As sweetly on the balmy breeze
The solemn hymn-notes swell.

For Christian hands a Church have rais'd,
Where Christians meet and pray,
And pure and holy truths are taught
Each Christian Sabbath-day;
And Jew and Gentile to its courts
In humble faith repair.
Surely God's Spirit rests upon
The hearts assembled there.

Oh! may this be the dawning of
 A brighter, happier day,
 And Zion her Redeemer own,
 Nor turn from Him away.
 Then may we hope, Jerusalem,
 To see thy grace restor'd,
 Shining with ancient splendour as
 The City of the Lord!

Her sons, no more a haughty race,
 Their Saviour God shall own,
 And Jew and Gentile, side by side,
 Kneel at Messiah's Throne;
 While He with equal favour views
 His people from on high,
 And bids them welcome to his seat
 Of glory in the sky.

J. J. B.

 TRUST IN GOD.

MR. EDITOR,—Should you think the enclosed humble paper likely to be useful, and worthy of a place in your widely-circulated and excellent publication, I shall feel glad; and shall hope to send you (God willing) from time to time, short reflections on different texts, all which were the solace and fruit of solitary hours during a long illness.—P. S. L.

“My heart trusted in him, and I am helped.”—Ps. xxviii. 7.

Who ever trusted in the Lord, and was confounded?—and who ever placed implicit confidence in the creature, and was not disappointed? Let us consider, then, in whom we are called upon to trust. The human heart naturally requires support; our affections, our hopes, our thoughts, all ask to lean on some arm. We cannot take many steps in the path of life without feeling the necessity of this. We are made *dependent*, but on whom? Too often our heart is satisfied to lean on an arm of flesh, till some heavy blow beats us to the earth, and we find ourselves pierced through with a broken reed, and that which we fancied a staff in the time of prosperity, becomes a rod in the season of adversity. How exactly the *reverse* of this is the trust we are called upon to place in God! His chastening rod is oftentimes the means of enabling us to perceive the staff, and value its blessed support. In *whom*, then, are we called upon to put our

trust? Is it not in Him who is "able to save to the uttermost all that come to him" through Christ Jesus; who approach Him not in ways of their own choosing, nor of man's devising, but in the appointed way of prayer—in the commanded way of the ordinances and sacraments of Christ's household, the Church? Are we not called upon again to put our trust in Him, who is "*willing* to do for us exceeding abundantly above all that we can ask or think?" Is it not in Him who has made us, and therefore "knows whereof we are made,"—who has *redeemed* us, and therefore is "touched with a feeling of our infirmities,"—who *sanctifies* us, and therefore can alone put liberty, gladness, and peace, into our hearts; "for where the Spirit of the Lord is, there is liberty." And are not these promises (which require only our faithful embracing of them to become *performance*) just what the human heart most needs,—needs even before it values and seeks them? In days of outward prosperity and ease, the soul of fallen man is apt to be content with slight spiritual comfort; but when these fail, do we not ask for "strong consolation?" Do we not pine for some spring of happiness, some source of "peace, which the world can neither give nor take away?" "Trust then in the Lord for ever, for in the Lord Jehovah is everlasting strength." Trust in Him with your heart, your whole heart; and pray that you may, in the "full assurance of faith," commit your soul and body into his hands, as a faithful Creator and most merciful Redeemer. Trust in Him not only as your Maker, but rely on his blessed Son, Himself "very God of very God," through whom alone "we have access with confidence,"—in whom alone the Father of our spirits can be well pleased with any prayer or duty. Trust also in the assistance of his holy Spirit, whose work of sanctification, begun and renewed through every stage of the spiritual life by those means of grace which derive their every efficacy through Christ, can alone make us *meet* for his presence in righteousness; and when we are enabled in placid faith to commit ourselves, all we are, all we have, all we love, and all we fear, into his hands, "what can harm us?" what can disturb our

peace? what can ruffle our hope? What hinder our hearts and lips from saying, "My heart trusted in him, and I am helped." Mind, not my heart *shall* trust in Him, but "my heart *has* trusted." And, again, not I *shall* be helped, but "I *am* helped." The believer's *hope* is *experience*; his *faith, substance*: he is helped to bear and even to welcome the trials and conflicts, the vexations and sorrows of the present life, sweetened as they will be with a sense of his reconciled Father's love, and strengthened as the Christian's heart is with the realizing of his Saviour's presence and sympathy. Let me "drop a word" of exhortation to those who are afraid—afraid of themselves—*almost* afraid of their Saviour. "Trust in him at *all* times; pour out your heart before him," and you shall find the fulfilment of his own promise, "I will *never* leave thee nor forsake thee." "He will keep him in perfect peace whose mind is stayed on him;" and *why*? "*because* he TRUSTETH in him."

EXHORTATIONS FOR MORNING, NOON, AND EVENING.

Rise! ere the sun commence his race;

Rise! 'tis the hour for seeking grace;

Rise, watch, and pray!

The manna in the desert spread,

Ere morn its glowing ardours shed,

Would melt away.

Watch! 'tis the tempter's busy hour;

Watch! for the world is gathering power

Beneath thy cares!

"Not slothful," yet, be on thy guard;

For Satan weaves, mid duties hard,

His hidden snares.

Pray! ere the light of day declines;

Pray! while the light of mercy shines:

Kneel down and pray!

The night, when work may not be done,

With dark, still swiftness hurries on

To close the day!

The morn of life is gone and past;

Meridian noon not long can last,

E'en now it parts.

I see the dying evening light;

And, ah! beyond, a glory bright,

For faithful hearts!

C. W. P.

To the Editor of the Cottager's Monthly Visitor.

Oct. 23, 1843.

SIR,—In the “Cottager's Visitor” for the present month I observe a paragraph, taken from the “Northampton Herald,” respecting a dressing-case sent by some unknown person to be sold in aid of the annual collection for the General Infirmary at Northampton. It is stated, that the article sent is supposed to be the work of some artisan who had received benefit from the institution, and was desirous of testifying his gratitude in this novel manner. Permit me to inform you, that both these suppositions are incorrect. It was sent by one who could do very well without it, and thought it could not be better bestowed than by being given to the infirmary; by one too who is a subscriber to the institution.

From the GIVER of the DRESSING-CASE

[We are glad to give insertion to the above communication, not only from our general wish that no error should go uncorrected, but also because the true fact itself may give a hint to others on a most profitable mode of self-denial and liberality.]

EXTRACTS FROM NEWSPAPERS, &c.

THE BEST MODE OF PREVENTING CRIME.—The late General Harrison, President of the United States, appears, from the following anecdote, to have considered that the moral improvement of the young is of greater value in preventing crime than the ordinary penal checks which are interposed. In his last out-of-door exercise, the General was engaged in assisting the gardener to adjust some grape-vines. The gardener remarked that there would be but little use in trailing the vines, so far as any fruit was concerned, as the boys would come on Sunday, while the family were at church, and steal all the grapes; and suggested to the General, as a guard against such a loss, that he should purchase an active watch-dog. “Better,” said the General, “to employ an active Sabbath-school teacher: a dog may take care of the grapes, but a good Sunday-school teacher will take care of them and the boys too.”

RICH AND POOR.—Two neighbours met, one of whom was exceedingly rich, and the other in moderate circumstances. The latter began to congratulate the first on his great possessions, and on the happiness which he must enjoy, and ended it by contrasting it with his own condition. “My friend,” said the rich man, “let me ask you one question. Would you be willing to take my property, and take the whole care of it for your board and clothing?”—“No, indeed!” “Well, that is all I get.”

NOTICES TO CORRESPONDENTS.

We have received the communications of P. S. L.; J. H.; Rev. T. Farley; A Layman; T. A.; S. A.; and E. A.

THE COTTAGER'S MONTHLY VISITOR.

DECEMBER, 1843.

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OUR GREAT EXAMPLE.

How often we hear the service for the Baptism of Infants read in Church, yet how seldom do we pay that attention to it which we should do if we thought how much of it concerned *ourselves*! Yet it does all concern us, for we have all taken upon us these vows if we have been confirmed; and if not, yet all who have been baptized should feel that *they* are bound to remember *always*, that “baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him.”

Now how simple is this language; any one, however ignorant, who hears the minister read these words can understand them, and should try to act according to them. Let us then think for a few moments, how can we who are so sinful, follow the example of the pure and holy Jesus? Yet as we are told that we must be made like Him, if we would go where He is; and as we all wish and hope to go to heaven, surely it must be possible, and is most desirable to learn how we may follow his steps.

1st, Then, let us read his life in the Gospels; unless we do this, we cannot *copy* it; we cannot work according to a pattern, unless we keep the pattern before us, and constantly *look* at it. Here then is our first rule, to read the Scriptures, especially the account of the life of Jesus; and

2ndly, When we read it we must *mark* the things in which we can and may follow his example. We cannot *heal* the sick, but may we not be kind to them, and visit and relieve them as far as is in our power?

“He went about doing good:” now, how far do we strive to copy Him in this? Alas! how many of us go about doing *evil* or *speaking* evil, doing *nothing*, or doing what we know to be *wrong*; selfishly thinking only how to do good to *ourselves*, and forgetting the wants of others?

But perhaps it will be easier for us to think only of *one day*, and to look how our Lord passed his day while on earth; we will look into St. Mark's Gospel chap. i. 35.

“In the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed.”

Now here is one thing in which we can follow his example, “he rose up before day.” How many of us waste hours long after day in sloth? or if we rise, rise to our work and business *without* praying; while He who had no sins to pray against, and no wickedness to fear within, yet found it needful and profitable to rise early to pray¹.

“He went into a *solitary* place.” Many people go to church and appear to pray, who yet never pray in *secret*; yet though *both* public and private prayers, as we shall see, were practised by our Lord, He always warned his disciples against praying *only* to be seen of men, while they neglected to worship their Father who seeth in secret. And now let us take another part of our Lord's day².

“Early in the morning he came again into the temple and taught.” He knew that his time on earth was short,

¹ See also Luke v. 16.

² See John viii. 2.

and that He had a great work to do ; He therefore *lost no time* ; He neglected no opportunity of doing good to the *souls* of men. As it was the custom of the Jews to go to the temple every morning to worship, He knew that He should find many who would need his teaching ; and in the outer courts of the temple, when the hour of prayer was over, He stationed Himself, to be ready to speak the words of exhortation to the worshippers as they left the house of God.

Now here it will be said we *cannot* follow his example, we are too sinful ourselves to teach others ; but we may copy his conduct even in this point. We may, like Him, watch for opportunities of speaking a word in season to our friends and neighbours, in all gentleness and meekness, striving to turn those who are straying from the right path from the error of their way. A kind reproof may, by God's blessing, be the means of saving a soul from death ; and at all events we are taught by our Lord's example to *try*.

Again we read in Luke iv. 16, that, "*as his custom was*, he went into the synagogue on the Sabbath day."

Though He so fervently prayed in secret, yet He did not forget that others can only derive benefit from example ; and therefore He neglected not the public worship of God in the synagogue, where the Jews always resorted, to show them that He valued also the public and social worship of the sanctuary. He, who declared that He came not to destroy, but to fulfil the law, was obedient to the law for man. He was circumcised, He was baptized, He paid tribute, and, as we here read, He kept holy the Sabbath day.

These few instances will suffice, though multitudes more might be given, to show how our Lord's daily life may, and ought to be the rule of ours. But, as we are taught in our catechism, we cannot do these things of ourselves, nor walk in the commandments of God, nor serve Him, without his special grace, which we must learn at all times to call for by diligent prayer. Let us then earnestly beseech Almighty God, who hath given his only Son to be unto us both a sacrifice for sin, and also an example of godly life, that He would give us grace

that we may always most thankfully receive that his inestimable benefit, and also daily endeavour to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen. L. S. R.

A VISIT TO THE ALMSHOUSES OF ———.

LAST Wednesday I walked to the almshouses in this town. These institutions are always a subject of interest to me. There is something almost sacred in such a retreat provided for the "hoary head that is found in the way of righteousness." We look upon them with reverence, as the offering of some pious heart, who sought to show his love to God by his love to his servants, and a most excellent proof of love it is. What greater earthly blessing can be vouchsafed to an aged Christian than a comfortable retreat, where he may spend the remainder of his days, secure from want, free from care, and at liberty to engage in all pious exercises towards God, and in charitable actions to his neighbours? Sometimes, indeed, and it is very sad that it should be so, instead of improving this blessing to those holy purposes, we find the aged almsmen and women still indulging worldly affections, still violent in their tempers, uncharitable in their thoughts, and selfish in their actions, hardened and not improved by the repeated opportunities of prayer and meditation, which they have neglected: but the abuse of any blessing is no argument against the use of it. To many we may hope that the almshouse is all that the pious founder had wished and intended that it should be.

I had noticed some of these old people as regular attendants at the week-day prayers, and I went first to their rooms. In one, I found an old man bowed down with infirmity, but with a clear eye and pleasant expression of countenance: his wife was beside him, a nice old woman, less hearty, though some years younger. They welcomed me kindly, and offered me a chair; every thing in the room was neat and clean, the patchwork quilt on the bed was the wife's own work, and the shelves in the corner had been put up by the old man, before he was bowed down by age: they opened the back door and

showed me with no little pride and pleasure their garden. It was in neat order, and well stocked; the man had worked till he was eighty as a gardener, and he still took pleasure in this employment. This old couple spoke cheerfully and contentedly. "We are thankful," the old woman said, "to God Almighty, who put it into the heart of the good Lady C—— to build these houses for us poor folk. We have all we want; and instead of bustling about to get our living, we can go to prayers, and read our Bibles, and prepare our hearts for death, whenever it shall please God to send it." "And do you not sometimes find it tiresome," I asked, "on a wet day, or a winter's evening?" "Oh, no," she answered, "we can always find something to do, and my husband's eyes are good enough yet to read a chapter or two; and often, of a winter's night, one or two of our poor neighbours, who cannot read, come in, and they like to listen to him. One of the women who lives here is blind, and the poor creature is always glad to come if she is well enough!"

"And who takes care of this blind woman?" "Why, we take it in turns, Sir; two or three of us. She was not blind when she came here; and when she lost her sight, they talked of moving her, as she could not take care of herself, and could not afford to pay a woman for living with her: but she did not like to go away from us, for she had lived here seven years, so we thought we could manage it amongst us. The woman who lives in the room over her's sees to her in the night: if she wants any thing she can make herself heard by knocking with a stick; and there are three of us that take it in turn to wait upon her in the day, and she is so grateful, that it is a pleasure to do any thing for her."

This account pleased me much, and my next visit was with Mary Barton to the poor blind woman. She was sitting by her fire, and as soon as the door opened, she said, "This is my good friend, Mary Barton; but there is another step with her that I do not know." Mary told her who I was, and she then begged me to sit down. She fetched a chair, carefully dusting it first, and placed it for me, and then sat down herself. She had passed

the usual term of man's age, and was near eighty; but it was only within the last four years that her eyes had wholly failed her. She managed to knit, and thus employed her many leisure hours. "Is it not a blessing, Sir," she said, "that I am not living in some lone cottage, as many a poor widow is, without a kind neighbour to help me, or a church within my reach? Here I have every comfort; friends to look after me, prayers twice in the week and on Sundays, and many opportunities of hearing God's holy word read besides. I am sure I ought to be thankful." I thought of the lines in Addison's hymn on gratitude, and repeated them to her,—

"Thy bounteous hand has made my cup
With worldly bliss run o'er,
And in a kind and faithful friend
Has doubled all my store.

"Ten thousand, thousand, precious gifts
My daily thanks employ,
Nor is the least a grateful heart
That tastes those gifts with joy."

"Ah, Sir," she said, "that is a very favourite hymn of mine. A young lady, whom I once waited on when I was quite a girl, taught it to me, and I have often repeated it since I lost my sight. Every word of that hymn seems to go to my heart.

"When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore."

While she was repeating these lines, her eyes filled with tears, and I was almost sorry I had excited so much emotion, but after remaining silent for a few moments she recovered herself. "You have one advantage over us, then," I said; "your thoughts are not distracted by the sight of outward objects, and I doubt not your silent meditations are very profitable to you." "They ought to be, Sir, but though I do feel very thankful to God Almighty for all his blessings, and feel that I have deserved none of the least of his mercies, yet at times I am restless and discontented, and am tempted with many evil thoughts. I have felt the truth of what our blessed Saviour says, it is 'from within, out of the heart of man,

that proceed evil thoughts.' Sometimes God blesses my private meditations, and my heart rises, as it ought, in prayer and praise to Him; and I can think over my past life, and strive to repent more fully, and pray for his gracious pardon; or think of my blessed Saviour, and all the miracles which He did, and wonder if I should have faith to be healed if He were on earth now, and these are blessed thoughts full of comfort and peace; but it is not always so. Sometimes my heart seems full of vain thoughts, and I am troubled to sit still, and if I try to pray, why something else comes into my mind; and then it is that I am very thankful if one of my kind neighbours comes in to sit with me for a while."

"Do you ever try at such times," I asked, "to repeat what you have learnt by heart, or to think of some past event in your life that was pleasant and interesting to you. Such thoughts might, with God's blessing, bring your mind into a calm state again?"

"I have tried to repeat by heart," the blind woman said, "at such times; but my thoughts wander too much for that, but I will remember what you say about thinking of something pleasant that has happened to me,—that might help me, and give me a subject for my meditation." "It is our duty," I said, "to think seriously of our past sins, and to endeavour to repent of them; but it is also our duty to remember the mercies we have received, and to thank God for them,—the last subject is the best to choose when we feel our minds restless and disturbed, it will give us peace and confidence."

I now bade my poor friend good evening, and was going to leave the almshouse court, when I saw an old woman looking very earnestly out of her door. She seemed to reproach me for not coming to see her, and thinking that she might be in some trouble, or stand in need of assistance, I went towards her. "I did not expect you would come in to *me*, Sir," she said, in a very marked tone. "Why not?" I asked. "Oh, because Blind Nancy is sure to set every body against *me*, just out of spite, because I would not agree to do for her as some other simpletons did." I was much tempted to leave this old woman to indulge her evil passions by herself, but

I could not hear Blind Nancy so unjustly accused, and remain silent. I therefore said, "You are quite wrong in supposing good old Nancy to have spoken against you. Your name was not mentioned while I was in her cottage; and if it had been, I doubt not she would have spoken more kindly of *you* than you speak of *her*. Do you know it is a very serious thing to accuse your neighbours of bearing false witness against you by back-biting and slander?" "I did not accuse her of *that*, Sir; I only said she had set you against me." "But do you mean, that by telling me *the truth*, Nancy would make me think ill of you?" "Oh, no, Sir, what could she, or any of them, find to say against me? I live to myself, and never trouble any one: if I was ever so ill, I wouldn't send to one of them; no, that I would not." "Well, then, when you accused her of giving you an ill word, I suppose you meant that she had told me what was false about you. Is not this backbiting and slander? But now we will talk no more of her, since, as I told you before, she did not mention your name; but I will own to you, that *some one* has spoken of you to me, and has given me a bad opinion of you. I am afraid, too, that what I have heard is the truth, and no slander." "I knew it was so; and who was it, Sir?" I answered, "I will first tell you what I heard,—it was from a friend of your's: she told me that you had refused to do some charitable offices for a poor woman who much wanted assistance, that you were suspicious and jealous of your neighbours, and that you were proud and selfish."

"And, now, Sir, please to tell me who told you this, for it is too bad that any one should tell you such lies of me." "My good woman, it is *you yourself* who have told me all this, since I have been in your cottage; do not be angry with me for saying this; depend upon it, our own tongues are often our greatest enemies." "But I never told you, Sir," she persisted, "that I was suspicious and jealous, and proud, and selfish, and all *that*. I could not tell you that, Sir; for it is not true." "Did you not tell me that you did not expect me to come and see you, because you *suspected* that Blind Nancy had set me against you? Is not this being suspicious? Was it not jealousy

that made you watch at your cottage door to see if I should come and see *you*, after having gone to the others? Did you not go on to tell me that the reason you expected that Nancy would speak against you, was that you had refused to help her, when her eyesight failed, and she could no longer manage by herself? Is not this refusing to do some charitable office for a poor woman, who much wanted your assistance? What do you mean, when you say you *live to yourself*, and that if ill you would not ask or accept the kind offices of your neighbours? Is not this being selfish and proud?"

She would have interrupted me long before I had said all this, had I not prevented her. I now gave her leave to speak. She appeared rather ashamed, but said, "I had a very good reason for not helping Nancy, and if the rest had followed my advice, she would have had a proper nurse hired to take care of her. She is a great favourite with the rector, and he never would have turned her out of the houses. Oh no, he would have paid some one, to be sure, and much more proper too." "But are you then willing," I said, "that the rector should have the reward, and you the punishment?" "What reward, Sir?—there is no reward offered that I know of." "Did you never hear these words, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me³.' Is there no reward offered to those who are kind and charitable to their neighbours? What is the meaning, then, of those words, 'Blessed be the man, who provideth for the sick and needy: the Lord shall deliver him in time of trouble?'"

"Oh but, Sir, this is meant for the *rich*. We *poor folk* are not expected to provide for others; it is as much as we can do to live ourselves."

³ Matt. xxv. 34.

"Why, then, does our Saviour say, 'He that giveth a cup of cold water only in the name of a disciple, shall in no wise lose his reward?' Was the widow rich, who cast but one farthing into God's treasury, and yet she received a blessing from our Lord? Are we not all bound to follow the example of the good Samaritan, and help each other as much, and as often as we can? Mary Barton, and others, have shown, that it *is possible* for those who are as poor as yourself to help others, and be assured they will have their reward. If we wish to tread in the footsteps of our blessed Lord and Master, we shall rejoice in every opportunity of showing kindness to our fellow creatures, for his whole life was spent in doing good."

I now spoke to her of her own situation, and asked how long she had been in the almshouses. "Six years last Michaelmas," she answered, "and I sometimes wish that I had never been put in. This place is quite out of the way, and as I am lame I cannot often go out, and I find it very dull; and then, you see, Sir, we get very few gifts here, because the gentlefolks think we are well provided for, and so we lose a great deal in that way." "Then you do not like others to do by you, as you did by poor Nancy: you would not help her because you thought the rector would, but there is a still stronger reason for passing you by—*you* could not be *sure* that the rector would provide Nancy with a nurse, but people are quite sure that you are taken care of. What is it that you have besides the weekly allowance in money?" "We have our coals, Sir, and a loaf of bread every Sunday, and our dinner at Christmas."

"I am very glad that you are so comfortably provided for, and I pray God may grant you the blessing that alone gives a relish to all these gifts, a pious and contented heart." Finding that on whatever subject I spoke, I was met with the same unchristian temper and feeling, I was glad to wish her good evening; unwilling, however, to leave the almshouses with the unpleasant impression that this old woman had given me, I resolved to call upon another of the almswomen, whom Mary Barton had mentioned to me as her great friend, and whom I had seen constantly at week-day prayers.

She was the widow of a tradesman, and had been once in good circumstances; but an undutiful son had reduced her to great distress, and she had thankfully accepted an asylum in the almshouses. I knocked at the door, but received no answer. On calling her by her name, she came out of the opposite room, where she was drinking tea with her neighbour, and asked me to walk in. I was glad to see the tea all comfortably spread on the table, and begged that I might not disturb them. "We generally drink tea together, Sir; it is more comfortable than to have it alone," said the old woman in the chimney corner, and as she pressed me very much to sit down I did so. I asked her if she was ill, for she looked pale and suffering. She said, "I am always ailing, Sir, but I cannot expect much else, for I am an old woman; I am the oldest inhabitant of the almshouses, I have been here thirteen years." "Indeed! you must be quite attached to your little room?" "Yes," she said, "it is all very comfortable, thank God, and I should be sorry to leave it for any other in this world." "And are you able to do all you want for yourself?" I asked, for she looked infirm. "When I am at *my best*, Sir, I can, but that is not always, and I should be badly off if it were not for my neighbour Martin here, who is the person I believe that you came to see. She is a kind friend to me, and always looks after me if I am sick. She will come and make my breakfast for me if I cannot get up." "That is very kind of you," I said, turning to Martin. "Oh Sir," she answered, "it is our duty to help one another." "It is certainly," I said, "and it is a duty that brings its own reward, for there is great pleasure in feeling that we are useful to our friends, but you do not look very strong yourself, are you?" "I am seldom laid up, Sir, thank God; but my breath is short, and when the weather is damp, as it is to-day, I feel it more." "I wonder that you can manage then, to be so regular in coming to church, for it is some distance from this; and there is too a hill to climb." "Yes, Sir, but it is coming *back* that we have to climb the hill, and it is at the last, so that we can come home and rest; that is a great blessing." "I see, Martin, you like to make the best of every thing. There

is a *bright* and a *dark* side to every picture; you wisely choose the bright side." "Why, we ought to be thankful and cheerful, Sir; we have many blessings, many more than we deserve, and we should think of *them*, and not of our little troubles, or we shall not feel thankful as we ought." "Very true," I answered, "it is one of the great means of gaining a cheerful and contented disposition, and one very much neglected. Some persons seem to think they may indulge a gloomy turn of mind, and complain of all their little troubles, without being guilty of any sin; but God looks to the heart, and the state of our heart is shown in the feelings and thoughts of our daily life." After a little more conversation, in which both my friends showed a most pious and contented disposition, I asked Jane Martin, if there was any little present I could make her that would add to her comfort. She thanked me, but named nothing. "Cannot you think of any thing?" I said, "I dare say you wish for something more than you have." "I have long tried, Sir," she answered, referring to the change in her circumstances, "not to wish for what I have not got; my duty is to content myself with what is still left me." "You are very right: but now as I ask you, think of what I can give you that will be most useful; do you want a warm shawl, or would you rather have a gown?" "Just which you please, Sir," she answered. "I know what *I* wish for you," said widow Amy, "if the gentleman would allow me to speak." "No, no," said Martin, "you always think I ought to have many things that I can do very well without; whichever the gentleman likes to give me will be very acceptable."

On questioning her farther I found that she had only a very old cloak, her friend Amy was therefore very desirous she should ask for a cloak; "She does so want it, Sir, to go to church." This point being decided, I asked widow Amy what I should choose for her, but finding her equally unwilling with Jane to mention for herself, I turned to Martin. "I believe a blanket is the present widow Amy most wishes for. She is rheumatic, and suffers a good deal from cold at night; she has a cloak keeps her warm when she is out." I readily promised

the blanket, which seemed to please widow Amy particularly. "Can you get out much?" I asked. "No, Sir," she said, "I can just get as far as the church, if I *save myself*; so I seldom go any where else. My neighbour here is so kind as to do all my errands."

Thus pleasantly closed my visit to the almshouses at ———; the only disagreeable part of it was the conversation with Ann Simpson, the jealous woman. Yet I would not pass it over in giving this account, because it teaches us an important lesson, that it is our own tempers and habits that make us happy or miserable; and not the outward circumstances of our life. Who does not see that if Ann Simpson had been good and religious like Mary Barton and her friends, she would have been happy and contented as they were? She had the same comforts, the same means of happiness, but she indulged a wicked disposition, and was therefore unhappy. So true are the words of Solomon, "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it⁴." E. A.

SCRIPTURE CHARACTERS.

2 Chron. xxxiii.—MANASSEH, King of Judah.

THE history of Manasseh, the son of Hezekiah, is one full of comfort to a penitent sinner, for it is the history of one whose sins were as scarlet, and yet were made as white as snow.

Manasseh was only twelve years old when he began to reign. He reigned for many years over the people of Judah, but "he did that which was evil in the sight of the Lord."

We might be apt partly to excuse the sinful conduct of King Manasseh, because that when so young he was placed in a situation of so much temptation; but the Bible says, "he did that which was evil in the sight of the Lord." We often hear youth excused for profligacy and sin, and often for love of the pleasures and vanities of this wicked world. "It is natural," they say; "let him spend his youth in a little innocent pleasure, and give his old age to religion and to God."

⁴ Prov. x. 22.

Natural indeed it is to love the broad and easy way that leadeth to destruction; natural to be "at enmity against God," and to follow the multitude to do evil; so natural that the Son of God has said, "Except a man be born again he cannot see the kingdom of God." It is the fact of its being natural that proves it to be sinful, for whatever is natural to fallen man, "who is of his own nature inclined to do evil," must be sinful. But shall we be deluded into the hope of being able to take up religion in our old age? Oh reader, can you really be willing to spend your health, your strength, your talents, the first and the best of all you have, in grieving and dishonouring Him who poured out his soul unto death for the salvation of your perishing soul, and think it enough that you intend to yield to Him your service a few years before you die, when your head and your heart will be faint, and bowed with disease and infirmity.

Rather weep that you have so little to render back in return for such love as that which your Master and only Saviour Jesus Christ has shown to you; and, praying for the grace of the Holy Spirit of God, resolve that hereafter you will strive to live, "not to yourself, but to him who died for you, and rose again."

There is a particular account given of the sins of Manasseh. He was an idolater; he worshipped the sun, and the moon, and the stars, instead of the God that made them; he caused his children to pass through the fire, and dealt with a familiar spirit; "he wrought much evil in the sight of the Lord, to provoke him to anger." The heathen world were at that time, even as the poor heathen are now, in a state of fearful wickedness. God had given them over to a reprobate mind: their idol worship was mixed with all the crimes that human nature, and the power of Satan, could suggest. Manasseh was king over God's own peculiar people, who were to be a light in the midst of this dark world. He had it in his power to promote religion, and to do honour to the God of Israel; but Manasseh did "like unto the abominations of the heathen."

The sin moreover of Manasseh was greater, because he was endeavouring to undo all that pious Hezekiah had

done to put an end to idolatry and sin: "he built again the high places which Hezekiah his father had broken down."

What an awful charge will those have to answer at the last day, who have sought to undo the work of grace begun in the heart of another. Should one of our friends or companions be awakened from his sleep of death, should the spark of life have been kindled by the Spirit of God, and that friend be alarmed and anxious about his soul, O beware, lest by wicked ridicule and infidel arguments you quench the smoking flax, and thrust back the brand into the burning; yes, though you may never have felt these things in your heart, I beseech you beware, for you know not how deeply a sin like this may grieve the Spirit of grace.

In spite of his sins, God spared the life of Manasseh, and "where sin abounded, grace did much more abound." It is wonderful to look around the world, and watch the work of the Spirit of God, choosing out for Himself a people to be prepared for glory. One here, and one there, is gathered into the fold of Christ. One is suddenly stopped on his road to destruction by a word or by a look. Now a hardened sinner is alarmed by a thought of hell and eternity, while another is brought by the louder call of his dying Saviour to penitence and prayer. We can see no rule; one is called in the palace, another in the cottage; one is taken, and another left. But a wonderful change, at some time or other, will have been felt and well remembered, by each of those who are really the people of the Lord, a change "from darkness to light, from the power of Satan unto God."

It is a change indeed that the eye cannot see, nor the carnal heart understand, but well is it marked by the God who gives it, and by the angels who "rejoice over one sinner that repenteth."

While Manasseh was hastening on in his course of everlasting ruin, it pleased the Holy Spirit of grace to stay him in his mad career.

He brought his enemies upon him, and they carried him away a prisoner to Babylon. "And when he was in affliction, he besought the Lord, and humbled himself

greatly before the Lord God of his fathers." In short, as we go on to read, Manasseh became a true and faithful servant of the God whom he had so long provoked and dishonoured.

Here notice, first, the mercy of God: no one is too great a sinner for God to pardon, because the Son of God "came to seek and to save that which was lost." You need not fear even though you feel yourself the chief of sinners; for there is pardon, free and boundless, through Christ Jesus, for the sake of all He has done for our sins. Jesus says, "I am the way, the truth, and the life, no man cometh to the Father but by me;" and He says again, "him that cometh unto me, I will in no wise cast out."

But 2ndly, May we put off religion till the day of our death? Here is indeed a case of a late repentance and pardon, so that none need despair who shall be brought, even on their death-beds, to feel their sinfulness, and fly to Christ. But it is only one case; "there were Ahabs, and Jeroboams, and Joashes, and Abijams, who lived and died in their sins, but only one Manasseh who repented." It is an awful experiment; God may harden your heart, and if He does, you will not repent; and remember that his own words are, "Behold! *now* is the accepted time; behold! *now* is the day of salvation."

Lastly, it is very much to be remembered, that Manasseh was the son of a pious parent. Hezekiah had doubtless offered many a fervent prayer for the child of his old age, but he had seen him growing up in sin, and had now long since gone down to the grave. Christian parents, remember Manasseh, and pray earnestly and in faith that your children may be the children of God; give them up to his service, whose servants they are, and never, never, cease to pray for their conversion and salvation.

E. D.

ON SEEING A GLOW-WORM, WHILE WALKING IN A PLANTATION BY MOONLIGHT.

I LOOKED through the leaves of the deep-tangled wood
As the moonbeams soft chequered its bower of shade—
When a gem from the turf poured its rays like a flood
Of clear emerald and silver in union displayed.

All hushed then we stood, in a trance of delight,
And thought of a star newly-fallen from heaven,
But quickly confess'd, that though pure to the sight,
From a worm of the earth the bright lustre was given.

The word passed my lips, and I asked half in wrath,
Shall a *worm* be dispenser of beauty and light?
A reptile which scarce we endure in our path,
Win the eye from yon glorious queen of the night?

Ah! hush the vain cavil, 'tis light from above
Which must shine in the planet or kindle the worm;
And God who alone is the fountain of love
May inclose its fair streams in the humblest form—

How else shall a sinner, frail worm of the earth,
Be the temple in which the pure Spirit may dwell?
How else shall the light of that heavenly birth
Be constrained to abide in so humble a cell?

Then praise his omnipotent love in thy soul,
For the God of the valley is Lord of the hill:
Though vessels of earth the bright treasure control,
'Tis the light of his grace which must beam from them still.

Oh! then may we live by the pure hallowed breath
Of that spirit which silently shines on our way:
Soft trimming its lamp through the shadows of death,
And but quenching its light in the fulness of day.

D. L. C.

CHRISTIAN CHARACTERISTICS.

“My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”—John x. 27, 28.

THIS passage of Scripture agrees with many others in proving how apparently small, and yet how comprehensively important is the difference between a real and a nominal Christian. The five foolish virgins as well as the five wise, took their lamps and went forth; the wise as well as the foolish *slept*. They all arose at the midnight cry, they all trimmed their lamps, *but* the foolish “*had no oil*,” here was the only distinction; and often the only difference discernible between the genuine and the counterfeit disciple, is that the one has the unction of the Spirit in his heart, the latter has only “the lamp of God’s Word” in his hand, and often is this difference perceived by others only in the awful moments of the last extremity. Then, perhaps, the professor, exhorted by his wiser companions, endeavours through the deepening gloom, with hurried alarm to obey the call, so long unheeded, to “buy, without money and without price.” But while he is thus occupied “the door is shut” whic’

has been so long "open to all believers," the time for probation, which has been so long continued by "the long-suffering of God, which is salvation," is past to him—Time shall be no more.

C. W. P.

THE CENSUS.

Two years ago, many will remember, there was taken, by order of the Government, an account of the number of the population throughout the kingdom; every parish, and every house in each parish, was visited by the appointed officer, and a strict inquiry made, how many persons slept under the roof on a certain night in the month of June. To many persons this appeared a great deal of trouble taken without sufficient cause, and they wondered at the numerous questions which were asked them, as if there was more of curiosity, than of useful research, in the investigation. The Government have now published the result of these inquiries, in what is called a Census, or a return of the number of the population; and they have collected many other important facts with regard to the births and deaths, the employment, riches, and condition of the people of Great Britain. Any one who has the means of reading these things, will at once perceive the value of the knowledge obtained, and will cease to wonder at the trouble taken two years ago to collect it. The most important fact we learn from the Census is the immense increase in the numbers of our fellow-countrymen during the last thirty years. From the increase already made, it appears that in the course of fifty years the number is about doubled; comparing the population of 1801 with that which there will be in 1850, if the same rate of increase continues, we find that this is precisely the true estimate.

In 1801 there were eight millions of people and rather more; and now there are fifteen millions; and the constant increase still going on, is 220,000 every year, or 603 persons a day!—Now, in considering this very remarkable fact, every one who is well read in his Bible will remember that an increase of population is there declared to be a blessing; because it was the command of the Lord in the days of Adam, "Increase and multiply;" and again it was repeated to Noah and his sons after

the flood. It was always regarded so by the Jews ; and many passages of Scripture show that it ought to be regarded in that manner by all others likewise. This is our first consideration ; for we ought always to go *first* to the Bible, whenever we are about to form an opinion. But if we did *not* do this, it certainly would appear to be very different from a blessing, when the numbers of the people are observed to increase to so great an extent, and we remember the difficulty that many feel already in maintaining themselves and their families by labour. It would appear that the more persons there are to live, the more would be the difficulty of living ; and if the earth can only produce enough for the present number, it cannot support an increasing one, without much greater distress than is already endured by many of the poorer classes.

If however we should think this, or entertain such fears as these, they certainly would arise from a distrust in Divine providence. We should be forgetting *who* it is that has sent these thousands into the world, and should be giving way to no less foolish an imagination than this, that He who *created* has not power to sustain and support the work of his own hands : whereas it is a much greater proof of Almighty power to create, than it is to continue the life of the creature. We may be sure, then, there *are* means by which a larger number may be supported as well as a smaller ; and God will make those means discovered, if we place our trust in his Providence. If there are double the number of persons to live, there are double the number to *work* ; there is double the amount of labour and of talent, and of knowledge and science, by which, under God, the means of living are provided and discovered. It is also very remarkable to observe, that the *comforts* of *all* classes have been wonderfully increased in the course of past years ; and a very able writer observes, that the “labouring orders have been the *principal gainers*, not only by advancing themselves through their industry to a superior station, but by the extraordinary additional comforts that now fall to the share of even the poorest individuals. As an example of this, he shows that in 1760 there were no less than 880,000 persons who subsisted on rye, whi¹-

it is now calculated that there are not more than 20,000 who eat rye. Very little wheat was then consumed; and in Cumberland even the principal families used only a little about Christmas: almost all persons now use wheat bread at all seasons of the year. And thus also with regard to animal food. It is proved that the consumption of butchers' meat is *more than double* to each person what it was a hundred years ago.

With regard to many other things, the improvements have been still greater. Three hundred years ago the houses of the rich and great were destitute of glass windows; and as for the poor, they had neither windows nor chimneys in their habitations. Some notion too of the *moral* condition of the people may be formed from the fact, that in the reign of Henry VIII. 72,000 thieves were put to death; and in one county alone, Somersetshire, forty persons were executed in a year, thirty-five burnt in the hand, and thirty-seven whipped. It is stated that there were in every county 300 or 400 vagabonds who lived by thefts and rapine, and who sometimes met in troops to the number of sixty, and committed spoil on the inhabitants. It is very well to know such things as these, in order that we may see that our condition now is a matter of thankfulness rather than of repining, even if we are among the poorest. There is indeed much distress among us, and much poverty to be borne, and great need of charity and generosity among the rich towards those below them. But there is no cause for that despair or despondency, which is too often to be observed among all classes. One thing which alarms many is the great increase of numbers. But we must observe too that food has been multiplied, not only *as much*, but *much more* than population. There is more grown out of the earth, and more animal food produced than in the proportion of the increase of numbers. Not only has it been more, but also better, and more wholesome. It has also become more regular and certain. We are now spared to a great degree many of the famines, and distresses of that kind, which were formerly so prevalent. We have now no such terrible diseases as used to thin the population, no plague carrying off its thousands in a few weeks; and the small-pox, which used to

take off *half the number* of those who were born in England, is now reduced to a trifling danger, by the providential discovery of vaccination. Much of this is owing to the advancement of science, and much also to the better mode of living among our people, the more wholesome food, the more cleanly habits, the more regular and orderly conduct of men in general. We have therefore much to be thankful for in our condition, which those before us had not : and if our numbers are becoming so much greater, it only imposes upon us the duty of greater industry and prudence to obtain a living. It does not become impossible ; but it requires more constant attention, and a greater exercise of our mind and reason, as well as the labour of our hands. Talent and management are now absolutely necessary if we would improve our condition, or even live in comfort ; and no one can expect to prosper who is not content and desirous to exert himself to the utmost.

But this is no hardship, nor just cause of complaint. God has given man the gift of reason, that he may employ it in managing his affairs, and procuring himself the necessities of life. He must not only labour with his hands, but form plans and schemes with his head, by which he may very often with less labour produce more abundance than could have been obtained by mere hard work in another manner. It has been by the exercise of talent and thought, as well as industry, that the ground has been brought to produce sixty times as much wheat as it did in former days ; and the same talents, more matured and experienced, with all the knowledge which every year adds to the stock, may be expected to produce still greater results again. We need not therefore fear on account of our *numbers*. But there is one true and just cause of fear with regard to them on another account. A large population can only be a blessing to a country, if they are well conducted and religious. An *ungodly* multitude is the greatest *curse* a country can sustain. If they continue in ignorance and unholiness, they will weigh down all the happiness of a nation, and then the more they increase, the greater is the danger. Let them be taught in the religion of Christ ; let them be brought up in the "nurture and admonition of the Lord," and

the more there are the better : they will prosper at home, or else go forth and people the earth abroad, carrying with them the rules of order, and a good government, good morals, and above all the Gospel of Jesus Christ, the only source of true prosperity. Let our fears be directed to the *right subject*, and that is the religious and spiritual state of the youth of our country ; let each family be aware of the hopeless state to which their children must grow up, if there be not implanted in them the knowledge and fear of God, and they will then labour to give them the first, and will pray fervently to *God* to give them the other. "Happy is the nation that is in such a case, yea blessed are the people who have the Lord for their God." In that case, we need not fear to use the benediction of Isaac, when he sent forth his son, "God Almighty bless thee, and make thee fruitful, and multiply thee that thou mayest be a multitude of people : " or that given to Rebekah, "Be thou the mother of *thousands of millions*." E.

THE CULTIVATION OF THE VINE.

(Continued from p. 324.)

THE shoots of a vine which bear fruit one year, never bear any afterwards.

The old wood of a vine, or that which has before borne fruit, is not only useless, but is a positive injury to the fruitfulness of the plant.

In pruning always cut upwards, and in a sloping direction.

Always leave an inch of blank wood beyond the lowermost bud, and let the cut be on the side opposite to the bud.

In cutting out an old branch, prune it even with the parent limb, that the wound may quickly heal. Never prune in frosty weather, nor when a frost is expected. Never prune in the months of March, April, nor May. Let the general pruning in the autumn take place as soon after the frosts of October as the gathering of the fruit will allow.

Every nail before it is drawn must be driven farther into the wall by a good blow or two, otherwise the face of the wall will be injured by the mortar being drawn with it.

ON REARING VINES.

Vines are raised most quickly by layers, provided the shoots be laid down in pots and planted out the same summer. But vines raised from shoots laid down in the open ground seldom ripen their roots well, and are inferior to those raised from cuttings, and also when the layers are removed, the parent root is considerably hurt: therefore we shall only give directions for raising vines from cuttings.

Select at the autumnal pruning as many shoots of the growth of the year before as are wanted. Choose such as are forward, of a middle size and moderately short pointed; cut thence into convenient lengths of six or eight buds each, leaving at the ends not less than a couple of inches of the blank wood for the protection of the lowermost bud. Place these temporary cuttings about nine inches in the ground, in a warm sheltered situation; the best time to plant them out is about the middle of March, but any time from the first of that month to the tenth of April will do very well. A moderate portion of sunshine, and good shelter from the wind, are absolutely necessary. Before planting them, dig the ground to the depth of eighteen inches, and make the earth very fine. If it be in any degree stiff, take two-thirds of it entirely away, and supply its place with light rich mould or road scrapings. For every cutting put half a spit of well rotted manure.

Cut the shoots into lengths, containing two buds each, and let the uppermost bud have an inch of blank wood remaining beyond it, take the other end of the cuttings and cut them sideways, just below the buds. The length of each cutting should not be less than four, nor more than six inches. The cuttings thus prepared must be planted immediately, for which purpose make a hole with a stick, and put the cutting so that the uppermost bud shall be just even with the surface of the ground,—press the earth close round each cutting, and if it sinks afterwards more must be supplied. The soil round each cutting must be kept constantly moist, for which purpose soap-suds is the very best thing that can be used, but any other liquid manure will do.

T. A.



THE MONUMENT OF LONDON.

THE MONUMENT OF LONDON.

It was to commemorate one of the greatest and most destructive fires which ever visited a populous city, that the monument of London was erected. In the month of September, 1666, during the reign of King Charles II., a fire broke out in a baker's shop, very near where the monument stands, and never ceased to rage for three days, notwithstanding all the exertions of the citizens to put it out. An inscription on one side of the building in the print informs us of the extent of the damage inflicted by this tremendous visitation. It consumed "89 churches, various public buildings, 400 streets, 13,200 dwelling houses! The ruins of the city being 436 acres." A fire so dreadful as this, we may be thankful to say, has never been heard of in our days: a calamity more shocking can scarcely be imagined; but it is a most remarkable circumstance, that in all this destruction of property there were but few persons burned, notwithstanding the very great danger to which all were exposed. It has been piously recorded thus: "But Providence, mingling mercy with justice, suffered the loss of a very few lives, the sum being estimated at eight only."

After the fire was at an end, the city soon began to be rebuilt, and in many respects much better than it was before. Many of the most beautiful churches in London arose out of the ashes of this fire, under the management and skill of one of the best of English architects, Sir Christopher Wren; the cathedral of St. Paul's being among the number. The monument is a grand and beautiful structure, built by him, according to an act of parliament, close to the spot where the fire began. It stands 202 feet high, and bears at the summit a gilded urn, out of which a great mass of flame is represented to rise. A marble staircase of 345 steps conducts us to the top, from which a very fine view of London is to be seen. The purpose for which it was built is to keep in remembrance what was at the same time a dreadful judgment and a signal mercy of divine Providence, a judgment on the city for its sins, and a mercy in permitting it to be rebuilt and inhabited again in safety and prosperity.

EXTRACTS FROM MY FAMILY BIBLE.

Matt. x. 16—23.

My dear Family,

Every thing that our Lord says in these verses must be well pondered by you, for it concerns you as much as it did the Apostles. You are, if you be true Christians, as sheep among wolves. The world is ready to devour you, and for the best of all reasons, because, like your Master, you “testify that the works thereof are evil:” you must, therefore, be wise as serpents in all your attempts to convert people to Christ, without at the same time giving up any point that you ought to keep to; and in your conduct you must be harmless as doves, or you may talk for ever about the excellence of the religion of Christ, without gaining one person to it. The world is desperately wicked, but its children are shrewd enough to find excuses for unbelief, and *no better* can they find, than the bad conduct of persons calling themselves believers. When we come to the Acts of the Apostles, we shall see that our Saviour spoke truly, when He warned the disciples what they had to expect, both at the hands of Jews and Gentiles. We shall also find, that God enabled his servants, through his Holy Spirit, to bear faithful witness to the truth of his blessed Son’s religion, and to touch the consciences even of their judges. It is impossible for one who undertakes to make remarks upon the sacred writings, not to bring very often before his hearers, or readers, the desperate state of our fallen nature. In these very verses, we have abundant cause of painful meditation on our sad fall. Here our Lord tells his Apostles that so great should be the hatred to his religion, that they must expect to see brother killing brother, father killing child, children killing parents, and themselves hated of all men for his “name’s sake.” What kind of religion was this, that was to rouse all these bad passions? Why a religion whose commands cause peace and happiness wherever they are observed, and yet you see, so bad was, and is, man’s nature, that he will not love this religion, but rather persecute it in every possible way. But mark this, dear family, it is not merely the moral commands of Christ’s religion, it is

Christ Himself who is the offence. *For his "name's sake"* is the great persecution against his disciples. His name and his cross are the great stumbling-blocks to unconverted men, who, with all their sins, still think they have too much merit of their own to need the blood or the merits of Him who took upon Him the form of a servant, and who suffered the death of the worst of criminals. Depend upon it, here is the chief reason why proud and sinful men cannot love the gospel, its preachers, and followers. It is the gospel of the despised, and rejected, and crucified Jesus. Beloved family, you may have to suffer for Christ's name's sake; relations and friends may talk against you, because you take Jesus for your portion, and are determined to try to bring over others to his gospel by your persuasions, and by your holy living; but never mind any thing that may happen, persevere unto the end, and you shall be saved, for the Son of God has here declared it.

Verse 23—29. The Apostles, while they were to be bold for Christ, were yet to be prudent. When they were persecuted in one city they were to flee to another: for, says our Saviour, you will not have preached the gospel over all the cities of the house of Israel till I come to take vengeance upon the whole nation of the Jews for their unbelief, by destroying Jerusalem, and dispersing the people over the whole earth. The fear of men is very strong even in some of the best Christians, but, dear family, try, I beseech you, by prayer to get over this too natural sin. If the religion of Jesus is worth any thing, it is worth every thing to poor, ignorant, fallen, condemned creatures. If it be the only religion that teaches us how to be saved, it is worth all we can suffer for it; and I am sure that no one can anxiously examine the gospel in a humble mind, without finding it exactly suited (as no false religion is) to his condition as a sinner, at enmity with God. May you, and I, my family, have grace from the Giver of all grace, to give a reason of the hope that is in us, without fear of being reproached, or even of suffering death for the sake of Him, who is our hope; for men first called Him Beelzebub, and then put Him to death. Above all, may the appointed minis-

ters of Christ, the Apostles of these days, have abundant supplies of the Holy Spirit, to publish in the light, and even upon the house-tops, if necessary, the glorious doctrine of Christ crucified, that doctrine which they can only learn from Christ, who teaches his ministers and followers, answering their midnight prayers with supplies of grace through "the Holy Spirit, who receives of the things of Christ, and shows them unto them"⁵!

O may they, who have Christ's commission, never shrink from the faithful preaching of his message; may they fear Him alone, who not only can, but will destroy in hell the bodies and souls of all those who are afraid of man that can only kill the body⁶!

A LAYMAN.

SELF-DENIAL AND LIBERALITY.

IN our last number, when inserting a letter from a correspondent on the subject of a gift to the Northampton Infirmary, we pointed it out as affording a hint to others on a profitable mode of self-denial and liberality.

It is by no means the first time that we have given advice of the same kind, which, although, as we stated, not so peculiarly appropriate to our cottage readers, as to those who live in abundance and luxury, is yet far from being unsuitable to many who are called the poor. We have endeavoured to draw attention to a mode of liberality which at the same time would do the greatest amount of good both to the giver and receiver; we mean that which may be exercised by contributing to charitable purposes some *articles* of use or ornament, whether in dress or furniture, which we may be possessed of, and which would sell for something considerable, as an addition to our subscriptions in money. It appeared to us that this had actually been exemplified by the "Giver of the dressing-case," who had parted with a thing which many persons think useful, with a view to increase his contribution to a charitable society.

There may be some difficulty in stating exactly how "self-denial" should be defined; but it appears to us that there can be no impropriety in saying that a person

⁵ St. John xvi. 14.

⁶ Rev. xxi. 8.

"denies himself" to a certain extent, when he gives up an accustomed luxury, or a gratification of taste and fancy; although doubtless the act does not so well deserve the name, as when an actual necessary of life is resigned, and a great suffering thereby inflicted upon one's self. To give away that which "is of no use" to us is certainly no self-denial, but the self-denial may be in *considering* it of no use, when we had been accustomed to look upon it before almost as necessary to our comfort. Many things are, we know, esteemed necessary by some, which others feel that they have no use for; the rich are so accustomed to innumerable comforts that they seem to them to have become necessities. Now we think that there is nothing more desirable than that all of us should labour to reduce the number of those things we *esteem* necessities, to contract our wants, to deny our tastes and fancies, and to *do without* many expensive enjoyments which the world indulges in; to get to think them of no use, and to care no more about them. Whenever we do this, with regard to any one gratification, we have obtained, so far, an useful triumph over ourselves, and have acquired the means of doing much good to others besides.

By persevering in this course, it is surprising how much could be saved from our yearly expenses, and how largely the means of liberality to others would be extended. The language of our correspondent, "it was sent by one who could do very well without it," might be used in reference to many things which are not generally called "luxuries" but "comforts." We could "do very well without" many things we have about us; and if so, by all means *let us* do without them when they can be made of use to others. He will have denied himself the most who can bring within the smallest compass the number and expensiveness of his wants.

FORGIVENESS OF SINS.

FORGIVENESS of sins is the great prerogative of the Gospel above all other religious institutions; they all pronounce the condemnation of sin; but the forgiveness of sin is a peculiar of Christianity. All that the wit and

philosophy of mankind could do, was to prescribe virtues which they could not practise; and to condemn vices which they could not prevent, and to proceed by the rigid rules of justice. But mercy, which is God's prerogative, was not at their disposal; the power of dispensation was not in their hands; and the method of it never entered into their heads.—*Bishop Hickman.*

EXTRACTS FROM NEWSPAPERS, &c.

PIGS AND MANURE.—The cottager who keeps a pig may be expected to have a garden also, and he should know that the more manure he can make from his pig, the better crops he will have from his garden. Everything that has grown will rot and make manure. It is a mistake to suppose that weeds, and the clippings of hedges, and peas' haulm, and leaves, fern, ling, and such like, make poor manure. It will help to keep the pig clean, and make him more healthy; for it has been found that a pig that is washed and kept clean and dry always thrives faster than one kept in a dirty, wet sty; moreover, it is more creditable to a cottager to see everything clean about him. Besides collecting such refuse as may be useful in the pig-sty, he should clean out any ditches that he has the command of, and trim the hedge-banks, all for the sake of obtaining manure for his garden. Careless neighbours, and those in better circumstances, will often be glad to have a ditch cleaned for nothing, and the industrious cottager who has wisdom should gladly do such jobs, to obtain the manure to increase his crops. Above all, he should not have a rubbish heap at his door, enough to occasion disease in his family, as well as disgrace to himself.—*Labourer's Friend Magazine.*

IMPROVED MODE OF THATCHING.—The Somersetshire mode of thatching is preferable to all others. It consists in using unbruised straw, provincially called reed, instead of bruised straw with the ears on it. The practice of Devon, Dorset, and Somerset, in this respect, is an example to all England, which we are surprised has not been more generally followed, as it lasts nearly as long again as common straw, and does not offer the temptation arising from grains of imperfectly thrashed corn, which induce mice and birds to infest the dwelling, and make holes in the thatch. The mode of preparing the straw is simply to take a sheaf of wheat and to place it in a reed press, made of two pieces of timber ten feet long, put on a stool, and having women to lay hold of the ears of corn, who draw out the straw and cut off the caps, and then bind up the sheaf for use. In this process women are usually employed in wet weather, and the corn is more easily thrashed when in short ears than when encumbered with the straw. The thatching work done with the reed will last ten years longer than that done with the common straw; and as to the appearance, there is no comparison; one is an elegant, neat covering, and the other a slovenly, ragged one. Many gentlemen, possessing fancy cottages and rural habitations, have been so struck with the neat and picturesque appearance of the cottages in the three western counties, as to have sent for persons to prepare reed for them in the counties where their dwellings are situate.—*Baxter's Agricultural Library.*

NOTICES TO CORRESPONDENTS.

We have received the communications of *L. S. R.*; *E. A.*; *L. S. P.*; *T. C.*; *J. J. B.*; *A Lady's Servant*; and *Rev. Thomas Littlehales.*

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